THE

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"Whatever is designed to fit *every thing* will fit nothing *well*."
DR. JOHNSON.

"Names are intended to distinguish Things." Our Work is called THE BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists' use.

A Monument of Sovereign Grace.

(continued from page 306.)

THE important period was now approaching when divine Grace had purposed to dispossess this guilty creature of a legion of infernal spirits, and place her "at the feet of Jesus, clothed, and in her right mind." That it was possible for Almighty mercy to effect such a change cannot be doubted. "Is any thing too hard for the Lord?" But the bare probability that a work of grace would be effected in *Timme*, was what the most sanguine christian in this county scarcely ever surmised. The very thought of such a dispensation excites inexpressible astonishment, and urges the exclamation, *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* Preparatory to this important event, affliction (at times particularly severe, being the fruit of excessive drinking and immorality) exhibited proofs of a lingering consumption, and finally terminated in a complication of disorders, over which a dropsy was predominant. She was thus rendered incapable of following her usual occupations, and therefore quitted her master's service, and towards the close of her life was supported chiefly by charity. For several months her disorder rapidly increased, without the least appearance of concern for her soul. Some persons ventured to solicit her attendance at a place of worship, but received such language from her as obliged them to desist. The time was nevertheless drawing nigh when the gracious purposes of Deity respecting this hardened creature were to be developed to the wonder of all who knew her. Impelled by the secret influence of that being

who "wings an angel, guides a sparrow," she removed to the street where M. resided (the person who first induced her to attend the house of God) who, but for this removal, might never have known her sufficiently to excite the earnest desires she afterwards experienced for the salvation of poor Timme.

The insensibility and impenitence of her mind appeared to keep pace with the rapidity of her decline and the extreme weakness to which she was fast verging. Scarcely able to walk, she was met one day by M, who had for weeks lamented over her awful state and longed for an opportunity of speaking to her respecting it, but feared her tyrannical spirit would not bear it. However, she accosted her, "Well Timme, How d'ye do?" Timme replied surlily, "very bad." "Ah Timme," said M, "its high time for you and I to think about our souls." Timme turned with contempt and disdain from her, and though she frequently saw her afterwards, yet it was some time before she could be reconciled to speak to her again. She said to another person "I wonder at her impudence to talk to me in that manner: what is it to her, she will not have to answer for my Soul." Notwithstanding this repulse some further efforts were made, and Timme was at length prevailed on to attend the Octagon occasionally.* She assured me that after she had attended a few times, she thought she was well enough in respect of her soul, since she had never done any harm to any body but herself, and now that she went to meeting, *that* was sufficient to make up for all her sins! Gracious God! I thought, when such as Timme can talk of self-righteousness in opposition to the atonement and merits of Christ, it would hardly be a matter of surprize to hear satan himself urging the same plea!!! An awful gloom and melancholy at times oppressed her after she had been to the house of God. On one of those occasions, P. (her relative) enquired, "Timme do youfind any benefit by coming to meeting?" She replied with despairing indifference, "No, I'm not a bit better, but just the same." "Pray to the Lord, Timme," —She said "I can't pray," she was then advised to continue her attendance at the meeting, and perhaps the Lord might bless her at last. She appeared very unconcerned and coldly observed she wish-

* How much good may be done by our FEMALE FRIENDS in this way! Meekness, perseverance, and deep concern for a soul, may pave the way to the eternal salvation of the vilest wretch out of hell. No doubt but Timme in Glory will to all eternity admire and adore *that grace* that induced M to prevail on her to attend the house of God. Some have censured those who have held up the attention of M. to this poor creature for their imitation. It is easy to account for this. *Her praise-worthy conduct puts them to the blush!* Oh believing sisters, beloved of the Lord, and fellow heirs of the grace of Life, were you thus to imitate the woman of Samaria, and invite, press, intreat, your relatives, friends and neighbours, to hear the Gospel; the house of God would be filled; the Churches revived; your Ministers animated; the kingdom of Christ enlarged; souls eternally saved; and yourselves have the high honour of being *Workers together with God and Fellow labourers with Christ.*

ed to be better, and hoped she should, and seemed anxious to live. Her disorder now increasing upon her, she was confined to her bed. At the request of M, I visited her and proposed several questions to her about her soul, but her answers were so careless and short, that after prayer I left her, thinking she was another awful instance (in addition to the many I meet with) of the fatal consequences of delayed repentance.

In less than a month she was risen up and able to walk out again, she still appeared to the astonishment of her pious visitors, the same thoughtless sinner, though she was approaching Eternity with such celerity and agony. But Grace must conquer, and sin and satan lie prostrate at our Immanuel's feet. To accomplish this, another attack was sent more severe than any she had hitherto had, she suffered much at this time both in body and mind; her strength and spirits visibly and awfully decreased, and for the first time in her life, she trembled for her soul. M. eagerly seized this opportunity of impressing upon her mind the solemn truths of the Bible. Sometimes she would endeavour to stifle the convictions she felt and with apparent unconcern observe, "I'm a sinner to be sure, but my worst sins have been telling lies:" but her efforts to conceal her real feelings were ineffectual, as her perturbation of mind became daily more evident by the agitation of her body. Thus did the Lord *plough up the fallow ground*, while the sowing of the seed was reserved for *the place where his honour dwelleth*. Released for a while from extreme pain and weakness, she expressed an anxious desire to be led to the meeting. M. now began to hope, and her prayers were incessantly besieging the throne of Grace for mercy on poor Timme.

Conversing with her about this time, she took an opportunity of relating the gracious manner in which the Lord was pleased to bring *her* to his feet, and the great things he had done for her since! Timme listened to this detail with anxious astonishment, and when it was concluded, she exclaimed, "Ah! but you never was a liar and a drunkard like me." Her mind now opening to conviction, a confused idea of her danger excited considerable anxiety respecting a place of safety. Grace having thus prepared the way, and made *all things ready*, she attended the Octagon on a Tuesday evening when one who is less than the least of all saints, and chief of sinners was preaching; the subject was prayer. The preacher frequently said, *knock, ask, seek*, and thou shalt find, Timme sat with her friend, she had listened with fixed attention and deep solemnity to every word; for some time she continued in silent astonishment; she heard of a remedy for the vilest sinner, and was directed how to obtain it. This was enough; her bursting heart was too full to be restrained, and removing her eyes from the minister, she held down her head—the tears gushed out in copious showers, and Timme, the once desperate

and abandoned Timme, almost wept aloud at the sound of Salvation through Christ!!! Thus did grace open a fountain of sorrow that never ceased to flow, more or less, to her dying hour. Recovering from this gust of sorrow, she raised her head, and turning to M, her eyes still streaming with tears, she looked at her with wonder and affection. Her friend not knowing the workings of her soul, thought she was faint, or taken ill, but Timme soón undeceived her, by laying hold of her hand and with many tears whispering, "What shall I do? How shall I knock? What shall I say? How am I to pray? Will the Lord have mercy?" The service closed, they returned home, Timme deeply affected, reiterating, the preacher said 'knock,' and with a solicitude not to be described, continued to press her former enquiries. When they reached home, M. (who was also much impressed) replied "pray, Timme, and say, God be merciful." She instantly wrung her hands, and in bitter agonies of soul cried out, "God be merciful—Oh how shall I knock? What shall I do? Will God be merciful?"—After the most affecting intercourse and earnest prayer, her friend retired admiring the unsearchable riches of divine Grace. The following morning her first thoughts were directed to poor Timme, whom she had left crying for salvation. The earliest opportunity was eagerly embraced to see her, and M's first question was, "Well Timme, have you prayed to night?" Timme answered, "O yes, I have been praying all night, crying God be merciful,—and will he d'ye think, lookee, will he?" "Certainly he will, for he has promised mercy to those who seek him, and he cannot be worse than his word." "Then," cried Timme, "I'll neither eat nor drink till I find mercy. Dear Jesus wash me.—Oh wash me in thy blood—Oh save me— have mercy, have mercy!" Thus she continued praying most of the day; her hands clasped and her eyes like fountains.

Some days elapsed before her soul was comforted. One morning M. entered the room. Timme was sitting in the bed, her hands grasping each other, aud her eyes closed. She appeared to be deeply engaged in mental prayer. M. did not disturb her but waited some minutes by the bed side. At length Timme opened her eyes and perceiving her friend, she said with much affection. "Oh be ye come, lookee, I've had such a battle." "With whom?" "With the adversary. He told me I was in the wrong road, I said, I knew he was a liar, and that I had served him long enough, and was now determined to serve him no more. He said, I was too vile a wretch to be saved, and he brought all my sins before me to prove what he said. I said, I did not care for all he could say, for Jesus had died for sinners, and if I cried, God be merciful, he would save me. I then cried out, Lord save—God be merciful—and Satan left me. Oh I've conquered, I've conquered!" She appeared much agitated, and intreated M. to pray for her, adding "I'll pray too."

Timme had displayed so much wildness in her manner, and such a vehemence in her expressions, that M. felt somewhat alarmed, and being of a weak frame herself, her feelings for poor Timme rendered her much indisposed for praying at this moment. but Timme importuned her in such a manner (frequently saying Who can tell? Perhaps God will be merciful; Oh do pray, and I'll pray too,) that she could not deny her. M. says when she kneeled to unite her tears and prayers with Timme's, her heart was quite full, and she had no sooner began to pour out her soul before the Lord, than she was visited with the most blessed consolations and glorious promises. Her heart was lifted up with inexpressible gratitude, and her prayer had such an effect upon poor Timme that she wept and prayed most earnestly, or in the words of M, "She almost leaped from the bed with eagerness to be heard and saved by the Lord."

Timme's anxiety to be taught became daily more manifest, and as soon as she was able to crawl through the street she sought the house and company of her friend at all opportunities. She would sit for hours relating her past life and enquiring, "Can the Lord save such a wretch as I?" On these occasions her tears would flow incessantly, while her heart beat with inexpressible anguish at the remembrance of her sins. In answer to some encouraging words, she said "Ah! but I am so vile," and then enumerated her "dreadful sins" frequently crying out, "Oh what a mercy I was not sent to hell at such a time—in such a place—for this sin—and that abomination—and can there be pardon? Lord what shall I do to be saved? Oh God be merciful." M. encouraged this weeping penitent with gracious and comfortable words, particularly insisting, "He will not cast out,—His word is sure, *Ask and it shall be given,*" "Oh," says Timme, "I try, but I can't speak my words fittee * to the Lord. What do you say, lookee, when you pray? what did you say when you was convinced and felt as I do?" M. related this part of her experience, and taught Timme the language of prayer, which she would repeat after her with peculiar feeling, sometimes adding a few words expressive of deep penitence and abasement.

These conferences occurred almost every day, much to the advantage of both, and the honour of God. From this time Timme appeared very desirous of attending the meeting whenever the doors were open. M. suspected, perhaps she is thus attentive because I always call for her and bring her some little necessaries for her support." She therefore omitted visiting her once or twice at the hour of worship, but on entering the meeting, Timme was there. She enquired, "who helped you Timme?" "Oh" said she, weeping, "the Lord helped me, I crept along and held by the wall, and he helped me, and what the preacher said has greatly encouraged me. The

* Cornish, *proper.*

following Sabbath evening she was much impressed with the service. Her tears flowed copiously down her emaciated cheeks, her hands were grasped in each other with peculiar fervency, and her whole frame seemed convulsed with the violence of her feelings between the extremes of sorrow and joy. When the service was concluded she could scarcely quit the seat (where, like Hannah, her lips had incessantly moved but her voice was not heard) with difficulty she was conveyed home, faintly uttering, "Oh I've been the greatest sinner of all, but—through mercy—through mercy—I shall be saved."

The next morning, her relative, P. called to see her, she stole softly up stairs as she heard a thick smothered sound, accompanied with heavy moans. It was Timme kneeling by an old chest, engaged in most solemn prayer. P. waited at the door until she arose and presented the most affecting sight; her eyes red with weeping, her face covered with tears, and her heart throbbing with agitation and joy. "Timme," said P. "what are you crying for?" "I'm crying to think what a sinner I've been—to think how I've lived in sin all my life—Oh! I'm the vilest sinner in the world! I'm now convinced of it. I never saw myself such a sinner before. But I know there's mercy; yes, I know there's mercy. Christ has died and I am saved." P. enquired, "Do you find Christ precious to your soul?" "Yes, I do, I do, for he bled for sinners." "What would you do, if the Lord restored you to health?" "Why I'd follow the meeting as long as I live. I love good people, I long to be with them and hear them talk about Jesus, do come and see me often." In the evening she attended the experience meeting, she wept most of the time, and appeared remarkably humbled at the honour, as she considered it, of being permitted to meet with the people of God. One of our Deacons led the meeting, and knowing something of Timme's former character, he was quite astonished to see her introduced as a penitent.

On her return from this service she said to M. "you can't think how light I've been since last night; seeming to me I could sing; Oh I found such a blessing last night! I can't tell you what I feel, but I think now that the Lord will have mercy on me. felt a load quite lumpy had been taken from me, and my heart was quite light, my soul was full of love and gratitude to God." at her request M read *John* xiv; Tears now trickled down her cheeks, and her heart overflowed with joy, she declared she felt no pain or weakness, her heart was quite light, and full of love. "Oh what shall I do to thank the Lord for that sermon, O how shall I praise him." All that week she was remarkably happy, no pain, no trouble, no temptations; and she became a living illustration of our Lord's remark, *Her sins which were many are forgiven, and she loveth much.*

The following Sabbath I had the pleasure to baptize 9 persons, it was a high day to many, who will long remember it to the praise of

the glory of his grace who made us accepted in the beloved. Timme attended, and observed, when the sermon closed, "I have eaten every word, O 'twas very precious, something went to my heart: d'ye think the Lord will save me without being baptized?" "Certainly," said M, "he will. Baptism is not a saviour, but an expression of our love to Christ and an act of obedience to his commands." Timme was delighted at this information, and said, "Oh how I wish I had been religious in health and strength, then I would have been baptized too; but now I'm nothing but a mere case of bones. But I was blind to every thing good. Lord how was I so blind?" In the evening, the Lord's supper was administered. Timme viewed it with the mingled feelings of surprize, love, joy, and admiration. When the service closed, she asked her friend, "Do you think if I were to recover, they would ever admit such a miserable creature as I amongst them?"

She always expressed great love to the church. Speaking of this holy ordinance, she said, "When I was in the way to destruction, I used to see some who partook of the sacrament, get drunk afterwards; this hardened me in sin, made me hold up religion to mockery and ridicule, and curse and swear at all who ever spoke to me about it." Such are the sad effects of the irreligious conduct of professors on the profane; it accelerates the ruin of numbers!

Mr. S. of B. being in Cornwall, visited Penzance and preached at the Baptist Meeting. It will be remembered by every reader how frequently Timme had used this prayer, *God be merciful*; indeed it was her constant cry; bearing this in mind, there was a remarkable providence in the visit of Mr. S. to this town, and in the subject discussed this evening. The text was *God be merciful to me a sinner*. The apparent liberty enjoyed, and the uncommon earnestness of address upon this occasion, impressed many. But Timme! her whole soul seemed absorbed in the subject. When the text was mentioned she was struck with wonder and delight, and during the discourse her eyes and ears swallowed every word with inconceivable satisfaction. Mr. S. remarked how many years he hoped he had been a follower of Christ; and that he never knew one day or hour when he had not reason to say, *God be merciful*—TO ME—A SINNER; and that he still saw and felt the same need to urge it as ever; and he believed, nay he was *sure* that he should have abundant cause to repeat it to his dying day; and that he wished his last words in this world might be, *God be merciful* TO ME, A SINNER.

From these exercises she dated all her happiness, and spoke of them to her dying day with gratitude and delight. Thus blessed with special tokens of the divine favour, she now went on her way rejoicing.

(to be continued.)

V. SARDIS.

The Church at Sardis, or Sardes, or Sart, is next in order. This city was of great renown, once the capital of Crœsus and the rich Lydian Kings. It lies about 37 miles south of Thyatira. Cyrus took it from Crœsus. It was taken and burnt in the time of Darius by the Milesians. It surrendered to Alexander after the battle of the Granicus. Under the Romans, Sardis was a very considerable place till the time of Tiberius Cæsar; when it suffered prodigiously by an earthquake; but by the munificence of the emperor it was raised again. Julian (of apostate memory) endeavoured to restore the heathen worship, repaired the Temple, and raised new Altars. But in the fourth century it was plundered by the Goths. The site of this once noble city is now green and flowery, the whole being reduced to a poor village. The inhabitants, few in number, follow the occupation of shepherds. Mahomet can boast but of one mosque here, which was formerly a christian church. There are a few (who work in gardens) that are called christians, not because they are so, but so called in opposition to the Turks. No wonder she is thus lost; for she was *dead* while she *lived*. A more awful description cannot be given of a church or an individual. She lived in a profession of religion. Ordinances regularly attended, and yet *dead*. No wonder he that hath the seven spirits of God and the seven stars, should bury her so soon out of his sight. And is it possible that any church may be in the same state now? Are any of our churches in that state? Are there any professors of religion in that state? Is the reader one of them? Search and see. *Dead whilst they live!* Who is it that makes the awful declaration? Who are the persons particularly intended? He *that knoweth what is in Man*, and in all the Churches, He that searcheth the reins and all hearts; he declared this thing concerning Sardis. But who are the persons, or what the character thus described? Not the profane man: he, indeed, is dead, *dead in sin*; but dead only to holiness. Awful state! May such hear the voice of the Son of God and live. Not the irreligious character; he, if not profane, yet is not religious; if he does not swear, yet he does not pray; if he does not lie, yet he does not repent; if he is not an atheist, yet he is not a believer: honestly (though wickedly) he says, I never pretended to religion. Poor man, thou needest no evidence against thee, thine own heart condemns thee, and thine own mouth passeth the sentence. But who are they that are *dead* whilst they *live*. It is possible that what is generally considered a regular church may be in that state; and of course that very moral and decent individuals may be in a like condition. Let the latter part of the first verse be carefully regarded, and it will

set the character in its proper light. *I know thy works that thou hast a* NAME *that thou livest,*—and they kept up the *Name* till about the ninth century by some means or other. These were not drones that neither gathered nor swarmed (like too many,) but they were apparently lively, zealous, and affectionate. Probably some that visited them said, Oh that my lot were cast at Sardis! There is a lively minister—there a zealous people—we go on creeping, whilst they are on the wing. Oh that our minister, that our church were like the dear dear people at Sardis! *They had a* NAME *that they lived*; yet they were *dead*. Reader, thou art probably a man that abhorrest indifference in religion; with thee to be indifferent in such a cause is tantamount to being a traitor. Perhaps *thou* hast a *name* that thou art lively in the cause of Christ; (if so *truly*, thou art honorable amongst men and thy God will honour thee;) but look into thy heart, thou mayst be so esteemed, and yet thy God say of thee *thou art dead*. Thou mayest be lively in thy prayers, and yet be *dead* in thy desires. Thou mayest be zealous in thy profession, and yet be *dead* in thine affections. Thou mayest be heavenly in thy talk, and yet earthly in thine heart. Thou mayest be the *envy* of thy christian friends and yet be *despised* by the Saviour. Many may say, "Oh that I were like him;" yet Jesus may say, *I know you not*. Reader, search thine heart, and see. If it be so, return and repent, lest he come quickly and expose thee. But let all remember that none can have a *name* to live and yet be *dead* without knowing of it; unless they harden their hearts and are determinately blind. The character here depicted is one that seems to *be* what it *is* not; that professes to *have* what it *has* not; and pretends to *do* what it *does* not. This may be the character of a church in general, or an individual in particular. *He that hath ears to hear, let him hear what the Spirit saith unto the churches:* and let all professors, and especially all lively ones, *remember how they have received and heard, and hold fast, and repent*; lest, *if they do not watch*, their Lord should *come on them as a thief*, and they not know what hour he cometh upon them.

K. L.

Replies to the Query on Marriage.

The Query inserted in our seventh number, page 274, appears to have excited considerable interest among our correspondents: we have been favoured with no less than nine replies. It would afford us great pleasure to insert them all, as they embrace a subject of considerable importance in itself, and rendered peculiarly so to a conscientious professor of christianity by the limitations which the Lord and Law-giver of his people has in this case prescribed. But our

limits not admitting of this, we must content ourselves with laying the substance of them before our readers.

We have great pleasure in finding that all our correspondents on this subject do agree with one voice in two points, which we believe essential to every christian's character and comfort. 1. That it is the unquestionable duty of every true disciple of Jesus Christ to marry *only* in the Lord; this law they consider as the clear and explicit revealed will of our divine Master, demanding the implicit and unreserved obedience of his people. 2. That engagements of this kind ought to be held among the most sacred; and the breaking of them in a wanton or capricious manner, by either party, can never be ranked among the things that are lovely or of good report: on the contrary, such conduct merits the utmost abhorrence of every good man and every true christian.

With respect to the case before us, *M.* considers the law positive, and that in no case whatever may a believer marry an unbeliver. He therefore advises delay, and seems to reckon that Maria will either *be won by the conversation of* Theodosius, or her affection will decline on account of his religion.

R. observes that this question does not turn on the lawfulness of a christian's marrying an unbeliever, but on the propriety of breaking an engagement *lawfully* made.

K. judges, from the statement given, that the connexion *is* already formed, *de facto*, as it respects the parties themselves, and only waits the ceremony required by the laws, to make it so, *de jure*, and give a public sanction to what should be already binding on the conscience of any honest man.

Pa. thinks each party bound by every worthy principle, whether civil or divine, to fulfil an engagement *innocently* made.

Several others agree in general with these sentiments. We transcribe the reply of one correspondent at length, and shall conclude this article with the suggestion of another, the prudence and propriety of which will probably gain the approbation of every reader.

Mr. Editor,

The laws of christian marriage, though so plainly expressed, and so solemnly enjoined, are, by many professors in our day, set at nought and practically contemned. This is a lamentable fact. Ministers have preached, have written, have given counsel privately, on the *guilt* as well as the *folly* of those who regard not the manifest will of God in reference to this interesting connexion. But alas! the sermons, the books, the personal admonitions thus addressed, have in a multitude of cases, proved useless. The ndividual, whose religious obedience, whose present peace, whose eternal salvation, were sought by such efforts, with a single eye and a sincere heart, has resisted all remonstrance; and, while professing

universal subjection to the Redeemer's authority, has allowed affection or worldly policy, or both combined, to triumph over every pious consideration, and to add to the instances (before too numerous) of deliberate departure from propriety and from God.

Feeling therefore a strong persuasion of the importance of adhering to the revealed will of Heaven relative to marriage, as well as to all other engagements, I greatly respect the *principle* from which Theodosuis fears to marry Maria,—"lest he should then be unequally yoked with an alien from the common-wealth of Israel."—Let this subject be examined a little.

Your correspondent *W. M.* supposes that "obedience and inclination never had a severer struggle." "Maria's disposition is amiable, "and her character unstained. Nature and education have vied with "each other to make her lovely: but Maria is a stranger to personal "religion." "At an early period T. and M. formed an attachment "to each other, which their ripening years have fully matured:" and it appears that had it not been for the change which divine grace has recently effected in T.'s spiritual condition, a union already agreed on, was soon to be consummated. "The path of duty is desired to "be pointed out." On this permit me to observe,

1. The law of scripture respecting christian marriage, evidently directs its vigilance to the *first steps* which may be taken towards this connexion. It not only says, "Thou, a believer in Christ, "shalt not *actually take to thyself a wife or a husband*, devoid of "christian grace;" but it likewise forbids a pious person to *fix his choice and his affections*, with the *most distant* view of marriage, on one that is yet "alienated from the life of God." Indeed, as marriage is only a kind of public recognition of a previous engagement, it appears to me exceedingly plain that this previous engagement is the more immediate object of prohibition.

2. T. and M. were both destitute of personal religion when the mutual attachment commenced, and when marriage was mutually agreed on. Of course, had they *both continued* in such a state, no rules of scripture would have forbidden their union. For, as neither made a profession of piety, they could not be bound by a law which directs the conduct of those only who do make such a profession.

3. The law of christian marriage cannot, I should imagine, oppose the general law of equity. Both being expressive of the mind of the same infinitely wise and holy Legislator, they much coincide in their tendencies and requirements. But the general law of equity is clearly against the rupture of a matrimonial engagement, where this rupture is made by the one party without either the consent, or some newly-discovered and gross defection, of the other party. And that a man who professes religion, should not only be at liberty, but should, by the gospel, be firmly bound, to violate the

rules of moral fitness, is a notion, which, judging from his character as given in the query, I am persuaded Theodosius can never entertain. On the whole, it appears to me, that if T. as a *renewed man, had to choose* a wife, it would be his indispensible duty to *choose a renewed woman*; and that in making a contrary choice, whether the connexion were ever actually formed or not, he would rebel against the law of Christ on this head, and forfeit his character as a religious professor. But having fixed his choice, and engaged to marry Maria, (for the query intimates as much) while it was lawful for him to do so, and *before* any difference in their spiritual state existed; I cannot help thinking that it is his indispensible duty to marry her, since no change for the better in one of the parties can render less clear or less powerful the claims of the other. Moreover, it is not his *calamity*, but his *mercy*, that M. is become, in the words of the Querist, "his greatest grief." *Her* state is not made worse; *his* is made infinitely better. And, if there is reason in any case to hope that *the wife may be won by the conversation of the husband*, surely it may be expected here.

Theodosius is not the half-hearted professor, on the point of entering the marriage state with a woman whom he knows the New Testament has all along forbidden him to choose; and endeavouring to satisfy his own conscience and to repel the expostulations of his friends, by uttering the hope that God will make him useful to her soul—with such a one this answer has nothing to do. But, beholding a conscientious brother in "a struggle betwixt *obedience and inclination:*" and believing that, as things stand, these two combatants ought to relinquish the contest, because their interests are one; I cannot forbear saying to Theodosius, "Fear not to take unto thee "Maria thy Wife." And may "the Lord who dwelleth in Zion com-"mand the blessing, even life for evermore!"

CONTENTUS.

Philemus, after a course of reasoning similar to the foregoing, suggests that, as Theodosius has now acquired a *new* character, time should be given for Maria to contemplate its developement; perhaps the change in his conversation, in his views, pursuits, pleasures, and prospects, (which she ought to *see* FULLY manifested) may not be the most acceptable to a heart yet a stranger to the grace of God. Should the exemplification, on his part, of a *decided* regard to *all* the holy and lovely expressions of a renewed heart, in the private, social, and public exercises of religion, provoke her disgust, and alienate her affections, the case will soon be decided. But if otherwise, truth and justice, and the duties we owe to each other, demand the fulfilment of prior engagements. In the mean time Theodosius is advised to *make a covenant with his eyes* as it respects any other object, till this affair be finally and conscientiously disposed of.

On Dancing.

Mr. Editor,

The following thoughts upon Dancing appear to me so worthy of the attention of the Religious Public, that I have copied them from a popular work, and shall be glad to see their circulation extended through the medium of the Baptist Magazine,

I am, your constant reader,

London. *T. B.*

"Dancing," said my father, "affords, beyond any other kind of amusement, the strongest facilities and, I may add, the strongest temptations to vice. I despise the futile declamation which would persuade us that it is an innocent relaxation or pleasure. It never can be innocent, if it be social: Corruption is sucked in at every reeking pore of the body as it glides along. The eyes are panders to the soul, and every sense is depraved. In a ball room the common decencies of life are absolved or forgotten. Actions, from which the modest female would shrink alarmed in any other place, are here tolerated, are here necessary. The timid eye of chastity is closed, and all the meek reserve of virgin purity is lost. Intemperate wishes fill the bosom, and thoughts, far remote from virtue, take possession of the mind.

"I would exhort that parent who thinks dancing a harmless pleasure, to divest himself, for a moment, of prejudice and the power of custom, and examine what are its concomitants. Let him note the orgies of a ball room. Let him consider what are its established rules. Let him view his daughter successively the property of every man in the room. Let him view her with arms mutually entwined, bosom to bosom, heart to heart; let him remember the facilities thus presented for personal contamination: let him not repose confidence in the virtue of his child when every external circumstance combines to undermine that virtue: the blaze of light that enchants, confounds, bewilders the senses; the exhilirating sounds of music; the dazzling novelty, perhaps, of a numerous and elegant assembly; the general joy that thrills through the frame; the heated blood that flows in burning courses through the veins; the pride of excellence in the display of graceful attitudes, in the rapidity of motion, in the accuracy of step; the natural vanity of emulation:—what are all these? And what is the barrier that she can oppose against them? But this is not all. With the heart and mind thus prepared, what ravages may not other passions commit? The exultation of humbling a rival mistress: the applause of contending admirers, the smooth, guileful tongue of seduction, may prevail at such a moment. Or, if virtue still make a

stand, yet, how may its power be insulted or weakened, by the open attacks of the profligate; by him who seizes the opportunity of closer contact, to communicate infection that may spread with dreadful rapidity. She will not seek redress by complaint, for she fears to be thought conscious of a meaning that half alarms her; but she *is* conscious: and if she smile, her adversary hails the signal with impure, unmanly rapture.

"Are not these the dangers of a ball room? But thousands will call them visionary, and thousands will disbelieve them: some will acknowledge their possibility, and others will despise them: I, however, am satisfied of their existence; and, believing that, hold myself bound in duty to shield you, my child, from their influence. The benefits which the human frame can derive from dancing, may be obtained at less hazard. It may be invigorated by other exercises, and it may be rendered erect and firm by attention. That grace which it is in the power of a dancing master to bestow, is but vulgar mimickry of a vulgar model. True grace is the offspring of the mind.'

"To such counsel who could refuse compliance? My reason was satisfied, and I cheerfully declined an acquisition that was accompanied with such peril. My father, too, would often observe, that the habit of frequenting balls frequently led to improper connections, and from negligence, was commonly injurious to the health. But he acknowledged that these dangers might be partly, if not wholly, avoided by the circumspection of parents: while the others were totally beyond their control.

"Of dangers that were likely to happen, he thought it a parent's duty to avoid rather than to resist. If serpents lie in a path, it is safer wisdom to turn into another, than to risk the probability of passing through them unhurt. If you give to a child the means of dangerous pleasures, trust not to the discretion of human nature. Power is a dangerous weapon in the hands even of the prudent; but when it is likely to be wielded by the passions instead of reason, then it becomes formidable indeed."

NUBILIA, p. 24—29.

On Consistency of Character.

Men of observation have always professed to approve and commend persons who manifest uniformity between their principles and their practice: for however eloquently any may discuss moral subjects, if their own conduct is not more than tinctured by the principles they avow, their recommendation will be little regarded. A late public character possessed astonishing mental powers, and in

the most august assembly of the nation, would often stand forth with all the energy of his amazing eloquence, exposing the deformity of vice, and denouncing the inevitable ruin attending a system of general corruption. He would then talk of virtue, and principle, and honour, in the boldest language. But his orations were heard with indifference, and his arguments fell pointless to the ground: for it was notorious to all who heard him, that the orator himself was the slave of intemperance, gambling, and prodigality. So true is the vulgar adage, "Example prevails more than precept."

A Christian is the highest style of man." *It doth not yet appear what he shall be*, but he is *made partaker of the heavenly calling*; he is *born from above; a stranger and pilgrim on the earth;* he is *seeking a better country, a heavenly one*, where, *God, who is not ashamed to be called his God, hath prepared for him a city;* to him *it is given to understand spiritual things*, and he is instructed by the Lord himself, and *prepared, as a vessel of mercy, for glory*. How lovely is the sight when persons of this description bear a practical testimony against every thing contrary *to the truth as it is in Jesus:* when individually, and in connexion with each other, they march forward under the banners of *the Lord our righteousness*. But how frequently have we to say of professors as Jacob did of Reuben, *Unstable as water, thou shalt not excel*. Whence doth this indecision arise? Hath not their divine Master assured them, *Ye cannot serve God and mammon?* Are they not instructed to *have no fellowship with the unfruitful works of darkness*, to manifest no winking or conniving at iniquity, *but rather reprove them?* Hath not abundant experience proved to them that any known sin, spared or indulged, grieves the Spirit, and prevents the establishment of the soul in grace? Are not many professors groaning under their leanness, from this cause, from day to day? When exhorted to an entire separation from the paths of the destroyer, and to a close walk with God, urged by the declaration that in such a way *only* can they be established; have not the effects of their carelessness and disobedience proved the truth of the divine warning? It was when the Psalmist could say, *My heart is fixed, O God, my heart is fixed*, that he added, with joyful lips, *I will sing and give praise*. A wavering, unstable christian is altogether an inconsistent character—a source of vexation to his religious connexions, and of constant grief to his minister. The little fruit that he bears is not ripe; it brings neither glory to God nor comfort to himself. Some allowances must doubtless be made on account of weakness of intellect, peculiarity of constitution, and other circumstances. Perfect consistency cannot be expected in the present state. "The most consistent brother is only a little less inconsistent than his neighbour." But certainly, where the grace of God reigns in the heart, uniformity of character will be desired, and diligently and carefully sought after.

Some persons, with divided hearts, suppose their carnal policy to be virtuous, and quote scripture to justify their inconsistency, observing that the apostle Paul could say, *I am made all things to all men.* But did Paul intend to incorporate truth and error—to unite righteousness with sin—or did he approve of duplicity? His leading view was *that he might by all means save some.* Others take refuge under the shield of Naaman the Syrian, whom they represent as loving, fearing, and obeying the God of Israel, and yet living in the practice of occasional idolatry, bowing down in the house of Rimmon to keep his place and the favour of his master. Thus they plead example for making religion subservient to worldly interest. But as these things cannot be reconciled, some have thought Naaman was a sad hypocrite after all; to which we should be almost ready to assent, notwithstanding the truly pious Mr. Henry's pleading that young converts should be tenderly dealt with, &c. for we have read the sayings of one who taught, *If any man love father or mother, or brother or sister, or house or land more than me, he cannot be my disciple.* But Dr. Gill has observed that the words may be rendered, *When my master went into the house of Rimmon to worship there, and I have worshiped in the house of Rimmon; the Lord I pray thee forgive thy servant in this thing.* So that Naaman did not request permission to continue in idolatry, but confessed the crime in language suited to penitence and intended reformation.

Persons who are members of a gospel church, having been baptized on a profession of faith, and given up themselves, first to the Lord, and then to one another according to his will, are under the greatest obligation to walk with each other in gospel union; to have fellowship with each other in conversation, in prayer, and divine ordinances, and by a regular attendance on the ministry they have chosen, and constant fellowship with the particular church to which they have voluntarily united themselves, to manifest the steadiness of their union to each other in heart, in spirit, and affection. They will thus hold up the hands of their minister, as Aaron and Hur held up the hands of Moses. Then all things go on well, Israel prevails, and Amalek is defeated. This is lovely, profitable, and consistent, and this spirit is a sure defence against every enemy. But this spirit of harmony can never exist without constant attention and watchfulness, and the mutual *study* of believers *to provoke one another unto love and good works,* while they *strive together for the faith of the gospel,* and *endeavour to keep the unity of the spirit in the bond of peace.*

This steady adherence to the *particular* society of which we are members, is by no means inimical to our seeking the best interest of the *whole* body. On the contrary, this is the *only* way in which that interest can be properly and successfully served. The *body* cannot prosper, unless it be *fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the*

measure of every part. Therefore, when members of christian societies are found forsaking their own places, and giving their countenance and strength to others, they must either sink into dead and useless members, having neither action nor influence, or they establish a schism in the body of Christ, as if the hand were to say, I will be joined to the leg, or the foot were to insist on moving only in union with the arm. We are not ignorant of the devices of satan. This old practitioner in iniquity is a particular enemy to the harmony of the churches—he is the great spoiler of their peace. He deviseth a thousand things to divert their attention, play upon their fancies, pollute their imaginations, stir up prejudice against each other, promote a spirit of rancour, discontent, misunderstanding, division, and distraction. Wherefore *resist the devil, and he will flee from you.*

Soldiers are professedly fighting men, although they are not always engaged in actual service. But they must always be in readiness to obey their commander? and when appointed to a post of danger or hard warfare, they must go; and should they fall in battle, their lives are not considered as thrown away, but their deaths honourable. Believers in Jesus are his soldiers, enlisted under his banner, he leads them forth to conquest and a crown. They war against the world, the flesh and satan; and there is no truce allowed, no, not for an hour. Sometimes the conflict is sharper than at others, but at no time must they lay down their weapons, or put off their armour. This would be inconsistent with their profession, dishonourable to God, and injurious to themselves. Seeing *It is God that giveth them strength,* they are to *gird up the loins of their minds, be sober, and hope to the end, for the grace that is to be brought to them at the revelation of Jesus Christ.*

All the ways of God must be consistent, though we are unable to see their connexion, or fathom his designs. It is good to believe this; to approve of it is happiness, and to obey his will readily is true liberty. This will be found God-glorifying, soul-establishing, sin-mortifying, and heart-strengthening. Believers thus die unto the world, and live unto God, *walking worthy of the vocation wherewith they are called.* PHILAGATHON.

Extracts from a Letter of the late Mr. Pearce to a Young Minister just before his Ordination.

"My dear brother,

I have been grieved that I had it not in my power to write to you earlier in the week. But ever since the Lord's-day I have been so much affected in my head, especially in my eyes,

with a violent cold, that *all* correspondence has been necessarily suspended: and indeed I am yet so far from a state of perfect convalescence that every syllable I write occasions pain. I doubt not but you will not only admit the apology, but also sympathize with an afflicted brother, who, for several days has been starving in the midst of plenty;—surrounded with books, but incapable of reading them: as well as receiving several important letters without being able to answer them."—"I do not wonder at your fears and anxieties in the prospect of assuming the pastoral relation. Recollection enables me tenderly to sympathize with you; and experience bids me say to you, *Be of good cheer*. I, too, was very young, and besides, I was very ignorant when I settled here: but I have never been without reason for setting up a pillar and transcribing that ancient inscription, *Hitherto the Lord hath helped*. Yes, *He hath* helped *me*, and *He will* help *you* my brother. *Be of good cheer*."

"I should anticipate the 15th of April with more delight had your friends not solicited me to take an active part in the solemnities of the day. I could wish they had thought upon some more aged and experienced minister. My timidities about preaching are for the most part over now: but I assure you I contemplate such a service with fear and trembling. Yet, lest I should seem wanting, either in affection for you, respect for them, or good-will to the connexion, I will endeavour to comply with their request. Your soliciting the charge from dear brother Ryland is peculiarly grateful to me. I hope he will soon be better known among the midland ministers and churches; and if he leave a portion of his own spirit among us all, I am persuaded we shall profit not a little by his acquaintance."

——"I wish I could better answer your question about 'the best mode of preaching.' I observe but two rules in composition, in answer to the two following enquiries, 1. What is the true meaning of the text? 2. Which is the best way of conveying that meaning to the people, so as to assist them in *understanding*, *remembering*, *feeling*, and *improving* it? The essential qualities of a useful sermon I should suppose are *faithfulness* and *simplicity*. The former applies to the conscience both of the preacher and the hearer: the latter to *subjects*, *method*, and *style*. For the first I would generally adopt the *simplicity of the cross;* for the second, the *simplicity of nature;* for the third, the *simplicity of the scriptures*. I am not at all surprised that you dismissed Blair. His style well becomes a professor of the belles lettres, but will never answer the purpose of a zealous evangelist. I congratulate you on your fortitude in relinquishing such a tasty guide in your *public work*: and yet it would be well for us *to be able* to address an audience, or step from the press, in an elegant, or at least a neat modish habit; although we judge in pulpit services that the Holy Spirit is most honored by having his own ideas exhibited in his own style. Once I made the

same attempt as you, for a few Sunday evenings only; and appeared in all the graces of composition which by nature or art I could command in my train: and the effect was correspondent—An unusual number of gay speculatists attended;—admired, and caressed *me*; but I heard of no one who by all my rhetoric was brought to caress *my Saviour*. So I soon resumed my former simplicity of manner:—the rich and polite deserted me, but the church of God was again built up and edified. You besought a long letter: if it is worth the pains of reading, you have got your wish. Adieu, my dear brother, &c."

Birmingham. *S. PEARCE.*

Why should I love my enemy?

A kind and affectionate deportment towards our fellow men, is without question, a demand which the gospel of Jesus Christ makes on its friends. It requires that it be manifested generally; that while we discover our esteem for the good and the just; the evil and the unjust have a claim on our benevolence, which, if christians, we dare not, cannot refuse.

We have but little difficulty in loving those who love us, even sinners do this. But the slightest notice we take of the christian profession in general, and the observations we necessarily make on our personal feelings, will justify the assertion that the christian in no part of his duty meets with more violent obstructions from *the law that is in his members*, than in that imperious one of *loving his enemies, and doing good to those who hate him, and despitefully use him.*

The question then that stands at the head of this paper is one that should not be treated with indifference, as it deserves a more frequent and serious discussion than it probably receives. The scriptures intimate, in language sufficiently explicit, that the people of God will rarely be without opportunities of exhibiting this excellency of the christian religion. They abundantly testify that *those who live godly in Christ Jesus, shall suffer persecution*, and will have enemies among their own household; a woe is denounced if all men speak well of us.

In reply to this important question, the writer of the present essay, requests the attention of his brethren in Christ to two arguments, one of which arises from the action itself, and the other from the endearing relation subsisting between us and God our Saviour.

It is unnecessary to remark that the subject before us, *in theory*, has obtained greater popularity than almost any other. Forgiveness of injuries, and love to the persons of those who inflicted them, is that about which all men have said all manner of good things! It

must be allowed too, that the amiable disposition well deserves the universal suffrage it has obtained, in every age of the world. It is truly divine, and that which perhaps of all others best produces a resemblance between man and his Maker.

It is well known that many of the ancients who were *without the law* and had the mere light of nature for their guide, have said many admirable things on the subject before us; nor have there been wanting among them eminent men, who have actually reduced to practice, to a very high degree, the maxims of their sages. On this account it is not beneath a christian to turn over the pages of heathen poetry, philosophy, and history. In the two former he will find maxims, and in the latter, conduct, that are consonant with the requisitions of the gospel, and which will claim the admiration, and even deserve the imitation of *the man of God.*

"Who," says an ancient poet, "is a greater hero, than the man whose anger is easily appeased, and whose generous soul feels an irresistible desire to be reconciled to his foe?"

"It is an arduous task to conquer others, but that victory is far more glorious, which is obtained in the conquest of the wrathful ebulitions of our own passions."

"To shew mercy to the conquered, while they attack the proud, reflects great glory on magnanimous men."

"A man of true benevolence is not easily provoked to anger, unless towards himself."

"A noble mind is incapable of indulging in contumelious behaviour."

"If you possess a magnanimous mind," says Seneca, "you will never be distressed as though the scurrilous conduct of others can at all injure you."

"Tis glorious revenge to pardon delinquents." *genus magnum vindictæ est ignoscere.*

These are a few of the maxims of the heathen, let us turn to their history for some instances in which they have been reduced to practice.

Pericles, the famous orator of Greece, was equally renowned for his forbearance and greatness of mind. He once patiently endured an impertinent defamer all the day, without making any reply to his defamations, though it was in the public assembly. In the evening, this person followed Pericles to his house, pouring out torrents of abuse as he passed along the street: but the only notice the great man took of him was, to desire his servant, as it was dark, to light the defamer home, observing, that *virtue was not designed to be scolded, but imitated.*

Phocion, an athenian prince, performed many glorious deeds for his country, but, through jealousy, was condemned to die by poison; as he was lifting the fatal cup to his lips, one of his friends that stood

by, asked him if he had any message for his son? *Yes, by all means,* says he, *command him from me to forget the ill treatment his father has received from the Athenians.*

Julius Cæsar, on being informed of the death of Cato, who had been a most decided opposer of his measures, is said to have exclaimed, *I am disappointed of my noblest victory, for it was my intention to have forgiven Cato all the injuries he had done me.*"

The Emperor Titus, who was deservedly stiled 'the love and delight of mankind,' was remarkably distinguished by his clemency, which was particularly exemplified in a conspiracy formed against him by two patricians. Their crime was proved, and they were condemned to die. The good natured emperor, however, kindly forgave them; took them unto him in private, and remonstrated with them on their ungenerous conduct; invited them, the same evening, to his table, and the next morning caused them to sit by his side, at the public games, and on examining the weapons of the gladiators, placed them in the hands of the pardoned conspirators.

But it is time to turn from the Sages of Greece and Rome to the divine oracles; from the conduct of the heathen hero to that of the worshipper of the true God. It would extend this paper to an undue length to cite maxims from the sacred pages, or instances from the conduct of saints; neither is it necessary. The reader is supposed to be familiar with the sublime commands of the bible, and to have often studied the amiable character of Moses, labouring under the calumnies of the stiff-necked Israelites; of David, calmly sustaining the contumelious treatment of Shimei, and of many others whom the time would fail me to mention.

But while the conduct we are examining recommends itself under the sanction of examples both from the heathen and the christian world, it must not be forgotten that it is enobled by that of God himself. It is not only adorned with the amiableness of human nature, but it bears the impressions of divinity. *God,* says the psalmist *is merciful and gracious, slow to anger, and plenteous in mercy.* and can any christian be more enobled, than by his forgiving benevolent temper, to induce his fellow creatures to remark of him what David asserted of his God? How glorious does our dear Lord appear, exemplifying forgiveness and benevolence, in the depth of his humiliation; *when he was reviled, he reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously.* And the sacred Spirit too, as if the more forcibly to inculcate the same disposition, selected the form of a dove, that emblem of meekness and patience, when he rendered himself apparent to the senses of his creatures.

It is evident then that a forgiving temper, a benevolent regard to our enemies, is a christian grace of the highest order. It is recom-

mended by the conduct of the most virtuous people in the world; and it produces a resemblance to the blessed God. No grace can ascend higher than this. There can be no degree beyond. It rests in God, where grace of every description must ultimately repose, as its original source and final abode.

A still more powerful inducement, if possible, to the practice of this our duty, results from the connection subsisting between the saint and his Saviour. Jesus has irresistible influence over the hearts and the conduct of those who love him in sincerity. No commands appear so venerable, no arguments so stimulative to his people as those which flow from his sacred lips. His *command*, and his *conduct*, relative to the subject under hand, will, if seriously and prayerfully examined, produce in us the same mind as was in him.

HIS COMMAND IS PEREMPTORY. *I say unto you, love y ur enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your father which is in heaven.* Matt. v, 44. No command can be more express, no motive more sublime. But what christian is there who is not conscious that he has yet much to learn! How deficient in exemplifying this mark of our adoption! Yet what reason have we to conclude ourselves the children of our heavenly father, unless we possess the same mind towards *our* enemies which he does towards *his*?

HIS CONDUCT IS DECISIVE. No greater power, nor malice more inveterate can be manifested against any of his people, than that which marked the conduct of men against the Son of God. And yet how mercifully kind and affectionate was his deportment! They mock him; scourge him; they crown him with thorns and spit on him; they fasten him to his cross, and so far from relenting, their hatred seems to increase with his sufferings. But, stupendous grace! with regard to his persecutors, though he could have asked, *and his father would have sent* 12 *legions of angels* for his deliverance, nothing escaped his lips but that benevolent petition, *Father, forgive them!*

Thus, in this instance, and in every other in which christian duty is concerned, the example of Jesus Christ, viewed by faith, becomes a catholicon, a sort of general specific to the christian, which he may have ever at hand, to check the progress, and to remove, the moral diseases which will more or less attend him through the journey of life. It possesses a holy energy to bring down all that is high, to revive that which languishes; to remove the excrescent, and to repair the waste. Can *pride*, for instance, be cherished in that breast in which are deposited hopes of salvation, founded on the lowliness and humility of him who *learned obedience by the things which he suffered*? Or can *avaricious propensities* and *covetous practices* prevail with the person who habitually contemplates him who *tho' he were*

rich, for our sakes became poor? Can *the wrathful passions* foment in the heart of a christian, unchecked and unsubdued by the meekness and gentleness of Christ? Is the amazing forbearance, the patient sufferance of God our Saviour incapable of curing *a revengeful disposition?* Can the heart remain callous and void of a becoming love to man, even to the unamiable, while it considers Christ *dying for his enemies?*

To conclude, while it is admitted that nothing is more opposed to our depraved, unsanctified feelings than the habitual exercise of a kind, forgiving, affectionate disposition towards those who are our enemies, it must be allowed, that there is no duty the inducements to which are more piquant. To these, may the writer and the reader of this paper ever open their ears and their hearts!

May we seriously attend, while a voice from the heathen sage, and the inspired writers, from the heroes of Greece, and the nobler ones of Judea, and more than all, from the throne of God itself, proclaims *Love your enemies.* Like the Sun in the expanse of heaven, which shines upon the whole earth, enlightening and enlivening all creatures, good and bad, beasts and men; may we cause the light of our benevolence to shine in the same free and unrestrained manner, and thus prove to ourselves, and manifest to others, that we are *the children of our father which is in heaven.*

HENITZ.

The Nature of the evil of attending Oratorios.

Mr. Editor,

I have waited several months in expectation that your worthy correspondent O. B. would reply to the query of a constant reader, inserted page 151 in your 4th number, respecting the propriety of classing the Oratorio with the Ball-room; and I indulged the hope that so sensible a writer would before now have given us a "precise" delineation of the "nature of the evil of attending such an amusement." Peradventure *he* is otherwise employed, and your other correspondents may not feel inclined to take the subject out of his hands. Meanwhile your Oratorio-loving readers are not a little lifted up, and "begin to be assured that their favourite amusement is at least a very harmless one, or O. B. would long since have exposed its delinquency." To prevent this conclusion from settling on their minds, permit me to offer a few remarks on the subject.

1. I invite your readers to consider the *nature* of the Oratorio itself. It is an *Amusement* drawn from the most interesting *language, circumstances* and *events* connected with *human redemption!* What! Did Jehovah speak unto us by his servants the prophets, in terms

descriptive of our guilt and misery, and expressive of paternal tenderness, and pity, and love——did the Son of God lay aside his glory, become subject to our griefs, and die upon the cross for our sins—and all this that his guilty and rebellious creatures might be *amused* by the recital of his sufferings, that the breathings of his soul, when made an offering for their sin, might be set to the finest of their musical airs, and trilled about in all manner of variations and repetitions for their *diversion!* If we take away the music, the *nature* of the amusement will remain the same. Suppose we make it interesting by the aid of scenery and action, and have a play, in which shall be acted the agonies of Gethsemane and the sufferings of the Cross! Most christian readers will be shocked at the idea I have suggested, but let it be remembered that the *subject* of the *amusement* would be the same in both cases.

My first objection to the Oratorio is founded on its nature: it is a *profane* use of sacred subjects.

2. Permit me to offer a few thoughts on the *tendency* of an Oratorio, as it respects the performers and various classes of the Audience. It is notorious that the former exert all their powers to give a kind of stage effect to their exhibition. The subject of course becomes nearly associated in their minds with other subjects of scientific and theatrical skill and exertion; and this combination bears a very unfriendly aspect upon the influence of the most awful and important truths upon their hearts. They acquire a habit of expressing some sentiments very feelingly, but the frequent repetition of such feelings while their hearts are alienated from their purifying influence, tends to harden them against every suitable impression. I was lately an eye-witness of one of these people, while hearing a celebrated preacher; his attention soon became fixed. his countenance beamed expression, his bosom heaved, the big tear rolled over his cheek, and every nerve seemed in motion as he grasped the front of a gallery against which he leaned—the service concluded, in half an hour this man was found half intoxicated, his mouth full of oaths and curses, in the midst of a brawl respecting the merits of two musical performers. There was nothing unnatural in this, he had been used to feel in such a way, when himself was the performer in an Oratorio, and, perhaps without knowing that he did so, his habits led him to regard the subject in the hands of the preacher in a similar light. In one instance he had entertained *others*, in the other *himself* had been entertained, and in both cases he took leave of the subject when the entertainment was over.

With respect to the Audience at an Oratorio, they can hardly avoid feeling in a great degree. Language, sentiment, and harmony combine to move their passions. And what harm is there in that? the young reader will say. I answer, not much, perhaps, in the first instance; but as the *subject* of their feeling is religious, they

will be apt to reckon these emotions as pious ones, and such a reckoning will be attended with serious consequences. If the person be a stranger to vital godliness, (and there are many of that description who attend Oratorios,) the same reckoning may be carried into the exercises of devotion, and the mere moving of the passions be mistaken for religious affection. We have great reason to fear that such persons will make their *religion* an amusement, instead of turning their *amusement* to a religious account.

If religious professors attend such exhibitions, and *they* learn to regard the feelings there produced as *pious* ones, they are subject in a greater degree to the same danger as their ungodly companions: and besides this, it will not appear strange to us, if they should think the language of a gospel ministry, addressing the heart *through the judgment*, as cool and insipid, compared with the volume of sounds that moved their passions *through the ear*. Such a state of mind will leave them without helm or anchor, and any sentiment that comes upon them with a good portion of vivacity, will carry them away. Alas! Oratorios are not the only things that have this tendency. I fear much of a sort of preaching, miscalled *gospel*, is to the hearers of it, little other than an amusement, and has no better tendency than what I have mentioned.

My second objection to an Oratorio is that it tends to mislead the judgment and harden the heart.

Your readers will perceive that my reasonings bear only upon such as enter into the spirit of the amusement. I am aware that a great number of listless creatures are found at such places, who would never have patience to read half what I have written about *feeling* and *passion* and *piety*. Whether such triflers flutter among their fellow triflers on a race-ground, in a theatre, or at an oratorio, is of little importance; but I hope your readers have no wish to be classed among them, in this world or the next. It is almost unnecessary to add that I highly approve of the classification made by your correspondent O. B, and I conclude with the counsel of an experienced preacher, which I have heard that the amiable Dr. Doddridge addressed to the young people of his charge on a similar occasion, *Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.* *HUR.*

QUERIES.

1. What are the facts, in point of *experience*, that should lead a real christian, who is a preacher, to conclude that his *ministerial* office has received *only* the sanction of men?

2. If the Divine concurrence is withheld, will he not do well to decline the ministry, notwithstanding his entrance into it had the unanimous approbation of a Church, and he now receives the suffrage of various congregations?

London, 10 July, 1809. *A Debtor to the Gospel.*

Obituary.

MRS. CHALK.

(formerly a member at Mr. Upton's)

Extracts of a Letter from Mr. Chalk to the Rev. J. Upton, London.

Newburgh, July 20, 1804.

My dear friend,

I received yours, dated Feb. 29, last, for which I desire to return you my most sincere thanks; I did not answer it then, as my dear friend M——— said he should write immediately. You gave me an account of the happy and triumphant death of Mr. B———; but with what different emotions did I receive it, to what I feel with reference to the solemn event which I am going to relate to you; your heart will sympathize with me when I tell you, that our heavenly Father has taken to himself the soul of my dear and valuable companion, who was my soul's happiness next to the precious redeemer. But I did not know all her worth till after she was gone. We have been married between nineteen and twenty years and have neither of us at any time had any reason to regret our union, but our hearts have been cemented together in love, and more so since our covenant God and Saviour taught us to know and love him, which is now about sixteen years ago as to myself, but Mrs. C——— he was pleased to call two years before me, so that she has been enabled to walk in the ways of God for more than eighteen years, and she found wisdom's ways ways of pleasantness, and all her paths peace. She found wisdom *an ornament of grace* in her life; and now she has happily experienced the other part of the promise, namely, *a crown of Glory shall she deliver to thee.* Dear friend we must die to take possession of the crown; but I will give you a more particular account of God's dealings with us.

About eleven months ago the fever being very severe in New York, our minds and steps were directed into the country, about 70 miles up the north, or Hudson River, to a place called Newburgh, where there were some christian friends, and a little baptist church, to which we joined. I built a little farm house close by the meeting house, where we have lived ever since. I have followed my business and sent my work to Y——; but my dear and valuable partner has been much afflicted at times, and myself too, more than in many years past, for we have been blessed both of us with a good share of health ever since we came together. Mrs. C's affliction has been chiefly the ague, to which she had never before been subject, together with what they call spasms, which deprived her of rest for many nights together; this weakened her bodily frame very much, so that in the spring of the year she was persuaded in her own mind that her death was near, and made all the proper arrangements for that solemn event. Her grave-clothes were placed by her bed-side for many weeks, but getting better, they were put by again, and I hoped that the Lord would have spared her to me for a longer term, which I prepared to enjoy,

by making the house and garden, which we were very fond of, more convenient and comfortable. But she would often hint, she should not long enjoy these earthly comforts; and when in serious talk on the melancholy subject of death, to which I was always backward, and which used to make me weep, she would say, "do not be troubled, you know we must part some time or other, and what does it signify if ever so soon? you ought to be happy on my account, as I am going to my father's kingdom, and you will soon follow me, and it is better for me to go first, I know I shall be happy." Under these, and similar recollections, I seem to feel like David when he said, *my soul refuseth to be comforted.* Yea, at times, I feel a rebellious spirit, though in general I can bless God for what he has done, and can say from the heart, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

To resume, as I said before, she was happily assured that when she should be absent from the body, she should be present with the Lord, with whom she longed to be; her confidence was strong in the sweet promises of the gospel. O! how did she use to peruse the precious word of God. The bible was truly a treasure to her soul, and my silent observation of this her godly conduct, often caused a holy jealousy to work in my heart; our conversation was chiefly about the everlasting love of God, the stability of the covenant, the preciousness of having an interest in the blood of Christ, the loveliness of Jesus to a lively christian, the astonishing display of his sovereign grace that ever it should be manifested to *us*; that *we* should be called to the fellowship of his Son, and feel the witness of his Spirit in our hearts. O this used to melt our souls to gratitude, and our eyes to tears, and the remembrance of these things, my dear friend, seems now to break my heart. The Lord has been pleased to give me many friends in Y——, whom I dearly love, but what are they all compared with the spiritual bosom companion I have lost?

In my garden, which I had made so comfortable and pleasant, and which is full of choice things both for the eye and the taste, I observed to her, two days before she died, that it had produced some choice things which she had desired, and that I could not enjoy any thing without her participation; "O," said she, "I do not want any of these things now, I am going home, to feast on hidden manna."

But to proceed to her last days, which were her best. Seven days since, she was taken with a fit of the ague, she got over it, and the next morning ate her breakfast as usual, and churned the butter, but before she finished, complained of the gravel, which had troubled her several times the two or three last months; she laid down, and I got her something that used to relieve her, but now it had no effect. In an hour's time she complained of cholic pains, which notwithstanding medical aid, increased violently every three or four minutes, and caused her to cry out much, but not a murmuring expression was heard all the time; "O dear," and "Lord Jesus have mercy on me," she frequently uttered; often saying, "what are these afflictions to what my Redeemer suffered for me? bless his precious name,' she would add, "I know he is bringing me home to himself, I shall very soon be happy with him." In the pro-

gress of the disorder, I enquired, "What shall I say to our friends?" "O," said she, "tell them I die happy, rejoicing in the Lord Jesus Christ as my portion, my righteousness, my all. I know he loves me, and blessed be his name, he has not suffered the enemy to harass my mind, or darken my soul, my views are bright for eternity, my soul longs for a sight of his lovely face." To our minister, who took his leave of her on monday evening, she said, "before this time to morrow I may be singing, Hallelujah before the throne of God and the Lamb." I watched with her all the fourth night, and on the morning of the 17th, I lay down, having been up from the time she was taken; but in less than an hour, they called me, saying she was dying. I hastened to the bed side, but she could not speak; her pains then were over, she lay very still, and only turned her eyes around with great composure, and a sweet smile upon her countenance, which betokened the joy of her soul. I asked her if Christ was still precious, she said, "Yes." I asked three times, she still made the same reply; and in five minutes breathed out her soul.

She would be often repeating that sweet hymn of Mr. Medley's,

From all that's mortal, all that's vain,
And from this earthly clod,
Arise my soul! and strive to gain
Sweet *fellowship with God.*

When I am made in love to bear
Affliction's needful rod
Light, sweet, and kind the strokes appear
Thro' *fellowship with God.*

So when the icy hand of death;
Shall chill my flowing blood,
With joy I'll yield my latest breath
In *fellowship with God.*

Thus the goodness of God to her and to me has been great indeed. Oh for gratitude to praise his name.

If any of my London friends come to you for a sight of this letter, be so kind as to gratify them, as I have not time to write them particulars. I hope this will find you and yours in good health, your church prospering, and yourself rejoicing in our Lord Jesus Christ. Our minister preached her funeral sermon from *Isaiah* xxxv, 10, you know this was precious to her.

I am,
Yours in Christ,
——*CHALK.*

JOHN NIGHTINGALE.

July 13, 1809, died John Nightingale, *in a good old age, an old man, and full of years.* He was in the 85th year of his age. He had been in the habit of attending the means of grace for nearly 60 years, but for the greater part of that period he had not experienced the grace of the means, and when through sovereign mercy he did so, it was in a gradual way. He moved in a very humble sphere, labouring hard for the support of himself and large family, and maintaining an unblemished character for industry and integrity.

The Lord appears to have brought him into his vineyard about the eleventh hour. Until the last 6 years he lived a Pharisee, wedded to a covenant of works. One circumstance which under the Holy Ghost led him to renounce his righteous and sinful self, was his conviction of his absolute need of having on the *wedding-garment.* This he prized, prayed earnestly for, pressed after, and through grace obtained, and greatly rejoiced in it in the prospect of death, judgment, and eternity. He now became re-

markable as a praying man. One of his children said to a neighbour, relative to prayer, "My father is always at it," and no doubt he found his account in it. This adorned his old age with dignity, and crowned his declining life with glory: this turned the humble and lonely cottage into a Bethel. His social exercises in the church will be long remembered on account of their fervency and simplicity. One petition he never omitted, which no doubt affected many hearts as it did mine; "God be merciful to me, an old sinner."

Being convinced from God's word of the propriety of believer's baptism, he applied to the church to be admitted a member among them; they, being satisfied relative to the work of God upon his soul, and the propriety of his outward conduct, gladly received him. His attendance at their assemblies was constant, except when prevented by infirmity or illness. He loved *the habitation of God's house, and the place where his honour dwelleth.*

About fourteen days before he yielded up the ghost, he saw his son William expire under his roof, in the 45th year of his age, earnestly crying for mercy. The aged parent had hope in his death, and trusted that a prayer-hearing God had graciously answered his petitions for him.

Our much esteemed and aged brother, during his long and last affliction, through grace possessed his soul in patience. He often said to me, "I am patient, I thank God, he gives me patience." He had a constant and lively sense of divine goodness. It was a common remark of his, "God hath done great things for me, indeed; but what have I done for him?" He said to me a few days before his death, "I know that I love Christ;" and with the same breath added, "Jesus, Lord, thou knowest all things, thou knowest that I love thee." I observed, "And you know why you love him;" he replied "It is because he first loved me." Upon another interview, when there were several present, he solemnly and affectionately addressed us all, recommending the necessity of having on the wedding garment. He said he spoke to us as a dying man, that he himself longed to have on that garment. Upon another occasion he said, "here I am, still waiting for God's salvation. I bless the Lord I am in no bodily pain!" He delighted to repeat *Lament.* iii, 26, *It is good that a man should both hope and quietly wait for the salvation of the Lord.* From the calm and steadfast state of his mind, I took occasion to repeat the words of Simeon, *Lord now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation.* He replied, "he hath saved me, he hath saved me from sin." I asked, if he found himself saved from its being and in-being? he said "O! No; but from the power and love of it. I hate and abhor sin, but I still find something of the old man. Well, I shall be made perfectly holy, I shall see Jesus, be with and like him." When about to pray by him, he said, "don't pray for my life; *All the days of my appointed time will I wait until my change come,* I have no fear of death."

The last time but one that I saw him, he beckoned to one of his sons then in the room, to come to him; and like the dying Patriarch Jacob, made a most earnest request, saying "I want you, my

son, to promise me, before Mr. B, that you will from this time attend a place of worship. Promise me, that I may die in peace. You know how I have prayed for you, talked to you, and walked before you; you are to possess all I have; you have no prospect of want before you at present." The son observing an awful and profound silence; the deeply affected father said, "I leave him to the Lord." Not many minutes before he expired, being in pain, he said to his very affectionate and unceasingly attentive Daughter, who herself also followed the Lamb, "Are not these dying pains?" Being told he was not likely to hold out long, he replied, "To be gone to Jesus I long." These were the last words he uttered. His remains were conveyed to the grave in the burying-ground, Potter's Street, Harlow, Essex, on Lord's day evening, the 16th of July, attended by an uncommon number of spectators, who were addressed from the pulpit upon the solemn occasion.

J. B.

Potter's Street, Harlow.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Memoirs of the Rev. Samuel Pearce, A. M. Pastor of the Baptist Church, Cannon-Street, Birmingham; with Extracts from some of his most interesting Letters. *Third Edition. Compiled by Andrew Fuller.* Burditt, Button, &c. 5*s*.

Biography has a very extensive influence, it seizes the social principle of our nature, and excites our sympathy in a very powerful way. We are rarely capable of reading the life of a person, the lines of whose character were strongly marked, without feeling at least a momentary glow of the same spirit that animated his bosom, and a propensity to imitate a portion of his conduct. Hence it becomes exceedingly desirable that biographical writers should deal largely in characters, the diffusion of whose spirit is calculated to be a blessing to mankind. As these observations apply with increasing force to *religious* biography, it is highly gratifying to contemplate an instance in which the governing principle was decisively exemplified, and the development of it was lovely in no common degree.

We have made these remarks in a general way, being aware that for us to attempt emblazoning the character of PEARCE, would be like holding a candle to the sun. To those of our readers who have neither known the man nor his biographer, we may remark that the contents of the volume before us were supplied from sources, which however desirable in all such cases, are very rarely obtained. Of these sources Mr. F. has availed himself with his usual discrimination and ability. The reader of these pages will feel himself introduced to intimacy with a Minister possessing a large portion of the mind that was in Christ. He may read the heart laid open, the things done, and the reasons why, and the feelings afterwards. This is true biography. It is not so much a narrative of the movements of a poor frail body, which feebly sufficed to give expression to a part of the affections that glowed within; which, in attempting to utter more, was consumed by

the fervid flame, and is now lamented as *slain upon his high places*—No; we are here brought acquainted with the Soul of a man whose sweetest fellowship was with heaven, whence, in the spirit of the Redeemer he loved and adored, his affections descended to embrace, on the largest scale, the eternal interests of mankind.

To transcribe exemplars in confirmation of our assertions would be to fill our pages from this interesting volume; but the "general outlines of his character" are so well delineated, that we must indulge our readers with a few paragraphs.

To develope the character of any person, it is necessary to determine what was his governing principle. If this can be clearly ascertained, we shall easily account for the tenor of his conduct.

The governing principle in Mr. Pearce, beyond all doubt, was HOLY LOVE.

To mention this, is sufficient to prove it to all who knew him. His friends have often compared him to *that disciple whom Jesus loved.* His religion was that of the heart. Almost every thing he saw, or heard, or read, or studied, was converted to the feeding of this divine flame. Every subject that passed through his hands seemed to have been cast into this mould. Things that to a speculative mind would have furnished matter only for curiosity, to him afforded materials for devotion. His sermons were generally the effusions of his heart, and invariably aimed at the hearts of his hearers

It is not enough to say of this affectionate spirit, that it formed a prominent feature in his character: it was rather the life-blood that animated the whole system. He seemed, as one of his friends observed, to be baptized in it. It was holy love that gave the tone to his general deportment: as a son, a subject, a neighbour, a christian, a minister, a pastor, a friend, a husband, and a father, he was manifestly governed by this principle; and this it was that produced in him that lovely uniformity of character which constitutes the true *beauty of holiness.*

By the grace of God he was what he was; and to the honour of grace, and not for the glory of a sinful worm, be it recorded. Like all other men, he was the subject of a depraved nature. He felt it, and lamented it, and longed to depart that he might be freed from it: but certainly we have seldom seen a character, taking him altogether, "whose excellencies were so many and so uniform, and whose imperfections were so few." We have seen men rise high in contemplation, who have abounded but little in action. We have seen zeal mingled with bitterness, and candour degenerate into indifference; experimental religion mixed with a large portion of enthusiasm; and, what is called rational religion, void of every thing that interests the heart of man. We have seen splendid talents tarnished with insufferable pride; seriousness with melancholy; cheerfulness with levity; and great attainments in religion with uncharitable censoriousness towards men of low degree: but we have not seen these things in our brother Pearce. page, 186 188.

Finally, in him we see that *the way to true excellence is not to affect eccentricity, nor to aspire after the performance of a few splendid actions; but to fill up our lives with a sober, modest, sincere, affectionate, assiduous, and uniform conduct.* Real greatness attaches to character; and character arises from a *course of action.* The solid reputation of a merchant arises not from his having made his fortune by a few successful adventures; but from a course of wise economy, and honourable industry, which gradually accumulating advances by pence to shillings, and by shillings to pounds. It is much the same in religion. We do not esteem a man for one, or two, or three good deeds, any farther than as these deeds are indications of the real state of his mind. We do not estimate the character of Christ himself so much from his having given sight to the blind, or restored Lazarus from the grave, as from his *going about* continually *doing good.* page 237, 8.

The present edition contains some additional Extracts of Letters, written by Mr. Pearce, which have been presented to the Editor since the printing of the former editions. The Letters and Narrative from the end of the Funeral Sermon, delivered by Dr. Ryland, are also added in their proper place.

We strongly recommend this volume to all our readers, and we think our brethren in the ministry will be wanting to themselves if they do not give it a very attentive perusal.

The Scripture Doctrine of Christian Baptism; *with some Historical Remarks on that Subject, in a Sermon, preached April* 20, 1794, *at the Baptism of twelve persons, on a profession of Faith and Repentance, at the Baptist Meeting-house in Harvey-Lane, Leicester. Second edition.* Button and Burditt, 1*s*.

This sermon was delivered by the amiable Subject of the preceding article, and published at the unanimous request of the church who heard it. The text is *Acts* xxviii, 22, *But we desire to hear of thee what thou thinkest: for, as concerning this sect, we know that every where it is spoken against.* The temper and spirit in which he supported the doctrine he conscientiously espoused may be gathered from the following Extract from the Preface,

I am persuaded, my brethren, that you will never seek an increase of your number, or the propagation of your sentiments, by secret and *disingenuous efforts*; methods as frequently, as undeservedly imputed to our denomination. Rather let us ever have it in our power to say, with our Lord, "I spake *openly* to the world. I taught in the *Synagogue* and the *Temple*, whither the people resort, and in secret have I said nothing."

But suffer not any difference of opinion on the positive institutions of our Religion, to interrupt your fellowship with other Christians, as long as it may be cultivated to mutual edification. Charity must teach you to think as highly of their sincerity, as you expect justice should teach them to think of yours.

It would occasion real grief, were I to imagine that any thing contained in the following pages was calculated to promote a different spirit from what I have now recommended to you. If I knew of such a paragraph I would expunge it, as a disgrace to myself, and an injury to the cause I espouse.

We can hardly refrain from making a few extracts from the sermon; but our limits confine us to a recommendation of it to those who wish to examine the subject, or have any occasion to discuss it. We believe every sentence is in strict harmony with its motto, *Speaking the Truth in Love.*

Jesus the only begotten Son of God. *Observations on a Sermon, intitled "Jesus of Nazareth, the Son of Joseph," preached on Christmas-day*, 1808, *at the Unitarian Chapel, Belper, Derbyshire, By David Davies. In seven Letters to a friend.* By D. Taylor. Button, Burditt, &c. 1*s* 6*d*.

The Sermon which gave birth to these Observations is another weak attempt of the Socinian party to misrepresent what they will not take the trouble to understand. In any liberal science this would be thought an indication of puerile folly; but perhaps Socinians may adduce it in proof of the *rationality* of their system: for they have of late exhibited remarkable adroitness in packing up arguments wherein the conclusion has no perceptible connexion with the premises.

Mr. T. has found it an easy matter to expose and confute the assumptions and sophistry of the unitarian, and we commend the christian temper which he has manifested in his remarks. But our observations on this controversy have left an impression on our minds that most Socinians are of

the family of Goldsmith's Schoolmaster, *Even though vanquished, they can argue still.*

An Address to Christians of every Denomination, particularly to the Society of Friends, on the Duty of promoting the Education of the Poor. By a Christian Friend.

The benevolent and sensible author of this pamphlet avows that "the chief aim of this address is, to inculcate upon every denomination of Christians, that it is their *bounden duty* to unite as one man, in order that the blessing of education should be communicated to every human being." He has supported and enforced this proposition with considerable ability, and if any of our readers stand in doubt of its truth, we invite them to the perusal of his arguments: or should they wish to unite with others who are slow to come into their views on this subject, this publication affords a train of powerful reasoning in aid of their endeavours.

A Sequel to the Antidote to the Miseries of human life, *containing a further account of Mrs. Placid and her daughter Rachel. By the Author of the Antidote.* Williams and Smith, 3*s* 6*d*.

With very sincere pleasure we welcome another interesting volume from the pen of the amiable author of the *Antidote to the Miseries of human life.* Employed in the service of humanity and religion she deserves the highest commendation; and as this, as well as her former productions has a happy tendency to gladden and to improve the heart, we have little doubt but it will be sought for with avidity and read with delight. The favourite characters in the antidote are in the sequel brought more prominently to view. In the former we saw them only in a stage coach, and for a day, in the latter we are introduced to their domestic circle, we see them in various situations and for a considerable period. The widow Placid and the lovely Rachel; squire Bustle and his family, with the quaker friend to whom the widow was on a visit, are the principal actors in this moral drama. Their characters are well delineated and sustained, and the object of the whole work is to shew that genuine Religion is the only sovereign antidote to human misery. The conversion of squire Bustle is well imagined and described, and the progress of truth in a prejudiced but ingenuous mind, happily traced. The most affecting and most impressive part of the story, is that which relates the life and the fate of the unhappy criminal whom the widow in the antidote recognized as the robber that once deprived her of nearly the whole of her property. This man, it seems began his career of mischief by joining himself to a band of needy unprincipled reviewers, which abound in the great city. He was the professed assassin of religious character, and the determined enemy of moral principle. The general weapon which he employed was ridicule, and whenever he would deprecate the principles of the Gospel, he styled them the dogmas of methodism; and methodists he would represent as "vermin" that at any rate "must be caught, killed, and cracked." The transition was very easy from such a profession

to the highway. He began by "filching from men their good name" in order to supply the cravings of extravagance, and it was not difficult for him to "steal their purse," especially as the latter expedient would save him the intolerable labour of writing. To be sure it exposed him to greater personal danger, but though an hireling reviewer and without moral principle, he was not a coward, he was a man of spirit, and he died on the gallows, when otherwise he might have perished in a garret. But even there he died a penitent, and sought refuge and consolation in those very sentiments he once affected to despise. Our limits will not allow us to make extracts, but we refer our readers to the work itself, in which they will find many able delineations of character as "true to nature and to life," as the one we have above described.

The Star in the East; *a Sermon, preached in the Parish Church of St. James, Bristol, on Sunday, February* 26, 1809, *for the benefit of the Societies for Missions to Africa and the East. By the Rev. C. Buchanan, LL. D. From India, second edition corrected. Longman, &c.* 1*s* 6*d*

The bright morniug star of christianity shining in the east, has greatly annoyed the hosts of infidelity in the west. Stung with anguish at the portentous aspect which this luminary bears towards them, they would make one mighty effort to extinguish it for ever. *Herod is troubled, and all Jerusalem with him.* Edinburgh and Critical Reviewers, the head and the tail of this execrable confederacy, are rolling volumes of darkness through the moral atmosphere to obscure the true light; and in the midst of this darkness they shoot the envenomed arrows of calumny at all the friends of genuine Religion. But, as is frequently the case with men contending in the dark, they miss their aim, and turn their weapons upon each other.

This Sermon of Dr. Buchanan must bring them to their wits end; this is a light which will expose them to themselves and to the world. They will here perceive, that the cause of christianity must be maintained till it overspread the immense Peninsula of India; that though they should succeed in moving the government to recall the baptist missionaries, they cannot arrest the progress of the everlasting and invincible Gospel; that the tree of christianity has taken a deep root, and that it can neither be thrown down nor stunted in its growth. We are highly gratified in contrasting this sermon in behalf of the Missions to the East with the superficial, virulent, and abusive productions of those who have taken the other side of the question. The author stands on high ground; he was himself a resident in India for several years, and his testimony, with regard to the missionaries, is of infinitely higher value than the declarations of Major Scott, or the ravings of the Edinburgh Review.

The Spirit of this Sermon is truly christian. The writer feels a manly confidence in the goodness of his cause; he can support it by argument, and he does not rail; he has none of the uneasy restless forebodings of an infidel; he has no fears lest, after all, that should prove true which he wishes to be false. He is no bigot; and he therefore does not look with an evil eye on his brethren of a dif-

ferent denomination, who are engaged with him in forwarding the same grand object; he neither tortures their names to throw ridicule upon the men, nor does he foam about sectaries, methodists, and anabaptists. He had no literary vanity to gratify, therefore his style is perfectly free from the quaint rhetorical manœvres, fantastic and anti-english phraseology of Sydney Smith. He has no facts to mistate, nor characters to malign, and he is of course free from the charge of a flagrant violation of moral propriety, which may be so justly urged against the enemies of Missions and of Evangelical Religion. We wish our readers who think at all on the subject of missions, to read this sermon.

Religious Books lately published.

1. The Mystery of the seven stars, as emblematical of the Ministers of the Gospel, explained and improved. A Sermon preached April 20, 1809, at the Baptist Monthly Meeting, Prescott Street, Goodman's fields, by Thomas Thomas; and published at the request of the Associated Ministers and Brethren. price 1*s*

2. Bishop Hopkins's Doctrine of the Covenants, edited by Mr. Pratt, 8vo. 3*s* bds.

3. Zeal without Bigotry, in answer to 'Zeal without Innovation.' 2*s* 6*d*.

4. The whole works, now first collected, of the Right Rev. Ezekiel Hopkins, D. D. Successively Bishop of Raphoe and Derry; with a portrait. With a life of the Author. By Josiah Pratt. 4 vols. demy, 2*l*. royal, 2*l*. 16*s*.

5. The Pulpit, or a Biographical and Literary Account of eminent Popular Preachers for 1809, by Onesimus. 8vo. 9*s*.

6. Sermons, by James Finlayson, one of the Ministers of the High Church, and Professor of Logic and Metaphysics in the University of Edinburgh. With a Life and Character of the Author. 8vo. 10*s* 6*d*.

7. Strictures on Dr. Barry's Visitation Sermon, preached at Abingdon, May 3, 1809. By J. Raban.

8. The Christian Pastor, a Poem in three Books.

9. Letters on Godly and Religious Subjects, shewing the difference between true Christianity and religious Apostacy: 2 vols, 12mo. 9*s*.

10. A short Summary of the Christian Dispensation, adapted to the Capacities of Children, in easy question and answer, principally intended for the use of the Southwark Sunday School Society. By Rowland Hill, A. M. 6*d*.

THEOLOGICAL NOTICES.

☞ Information of works in hand from Theological Writers will be inserted under this Article.

The Rev. R. Cecil has intrusted the publication of his works to Mr. Pratt. They will form 3 vols, each independent of the others. The first vol. containing the Memoirs of Mr Cadogan, Mr. Bacon, and Mr. Newton, with their portraits, will appear in the Autumn. The second vol. consisting of miscellanies which have most of them been already printed in separate tracts, will appear about Christmas. The third vol. will contain a selection of Sermons taken in short-hand from Mr. C's preaching, by a friend. This

may be expected in the Spring.

The Rev. E. Nares of Biddenden is preparing some Remarks on the Unitarian Version of the New Testament.

A Society has been recently instituted in London, under the name of the *Christian Tract Society, for distributing amongst the poor, small and cheap tracts, inculcating moral conduct upon Christian principles.* As this Society is devoted to the propagation of Socinian opinions, we have mentioned it that our readers may be on their guard.

We understand that several answers are preparing to Mr. Hale's last pamphlet on the London Penitentiary.

RELIGIOUS INTELLIGENCE.

WELSH BAPTIST ASSOCIATIONS.

The South-West Baptist Association, which includes 39 churches, assembled at Haverfordwest on the 13th, 14th, and 15th of June last.

Tuesday evening, iv. Brother David Saunders prayed in welsh, and brother Thomas Roberts *of Bristol* in english. Brother Titus Lewis preached in welsh from *John* iii, 14, 15; and brother Joseph Harries in english from *Rom.* iii, 31, and concluded in prayer.

Wednesday Morning, vi. Brother John James *of Aberystwith* prayed in welsh, after which the letters from the churches were read, by which it appeared that they all enjoyed peace among themselves, and (excepting three) have all received additions in the last year. Three new places of worship have been erected, near *Langloffan*, *Newcastle-emlyn*, and *Landyfaen* respectively. Some promising young men have been introduced into the ministry, but many churches are yet without pastors. Brother William Thomas closed by prayer in english.

x. Brother David Davies *of Landysil* prayed, and brother Thomas Morgan *of Birmingham* preached in english from *Heb.* ii, 10; brother Samuel Breeze in welsh from *James* i, 22: and brother T. Roberts in english from *Heb* xii, 17, and concluded with prayer.

Afternoon, iv. Brother John Davies *of Landysil* prayed, and brother Christmas Evans preached in welsh from *Gal.* v. 24; and brother Michael Thomas *of Abergavenny* in english from *John* xii, 23, 24; and brother T. Morgan closed with prayer in english.

Thursday, ix. Brother J. Reynolds prayed in english. The Letter to the churches, *On the Necessity of being doers of God's word*, was read, and ordered to be printed. It was then agreed, 1. To encourage collections for the support of the Academy at Abergavenny, and that the brethren B. Davies, J. Reynolds, Thomas Jones, S. Breeze, J. Davies, Lewis Evans, Joshua Watkins, Joseph Harries, and Titus Lewis, are requested to go and collect for the maintenance of the said Academy. 2. To make collections for the support of the Redeemer's cause among the welsh in London, and towards paying off the debt in-

curred by erecting a new meeting house at Deptford. 3. To permit collections towards the expenses of the new meetings erected at Landyfaen and Bridgend. 4. To hold a meeting for prayer and thanksgiving in all the churches at the month's end after the association. Collected for the Baptist Mission £23.

State of the churches the preceding year. Baptized 306, Restored 96, Received by letter 2. Died 88, Excluded 147, Dismissed 1. Clear Increase 168.

The next Association to be held at Swansea on the Tuesday, Wednesday, and Thursday in June, 1810. To commence at 3 o'clock on Tuesday. The Letters to be read at 6 o'clock on Wednesday morning.

THE SOUTH-EAST ASSOCIATION, comprising 30 churches, met at Sion Chapel in Methyr-Tydvill, Glamorganshire, on Tuesday, the 6th of June last. After prayer by brother Edmunds, the letters from the churches were read, by which it appeared that all the churches (excepting one) had received additions in the past year, and their state on the whole is considered prosperous and encouraging. Two churches lament the loss of their valuable ministers, viz. brethren Edwards of *Trosnant* and Pryce of *Newtown*, who we trust are now in glory. Three young men, *David Evans*, *David Griffiths*, and *Thomas Lewis*, have been set apart to to the work of the ministry, and other ministerial gifts appear in several churches.

In the course of our meeting, the following ministers engaged in prayer: brethren M. David, J. Michael, T. Davies, J. Jenkins, J. Hier, T. Thomas, J. Evans, and D. Davies. The ministers that preached were, brethren J. Harries, from *Psalm* ci, 1. D. Saunders, from *Rom.* viii, 32. D. Evans, *Maesy-berllan*, from 1 *Tim.* i, 15. T. Roberts, of *Bristol*, from 1 *Kings* xviii, 37. in English, (on the Missionary subject, and C. Evans gave an oration in Welsh on the same, when the ministers passed through the assembly, and received 35*l* towards the Baptist Mission in India,) H. Davies, from *Heb.* iv, 9. T. Jones, from *Titus* ii, 13. C. Evans, from *John* xvii, 22. D. Evans, of Doleu, from *Psalm* lxxxix, 19. and Timothy Thomas, from *Isaiah* lv, 11.

The circular letter, drawn up by brother R. Jones, was read and ordered to be printed. It was then agreed, 1. That brethren John Vaulk, Joseph Harries, and Thomas Davies, are permitted to receive collections towards the remaining expenses of building their chapels. 2. To continue to contribute to the support of the academy at Abergavenny; and that we were grieved to hear that in about 100 Baptist churches in Wales, only 24 contributed any thing to its support last year. We, therefore, earnestly request that *every church* belonging to our association will come forward to its support, in order that a greater number of young men may be admitted.

State of the churches the preceding year. Baptized 229, Restored 41, Received by Letter 11. Died 55, Excluded 99, Dismissed 1. Clear Increase 126.

The next Association to be held at DOLEU, Radnorshire, to commence at 6 in the evening of the first Tuesday in June 1810.

THE NORTH WALES ASSOCIATION met at Amlwch in Anglesey, the 27th, and 28th of June last.

Tuesday Even. VI. Brother William Roberts *of Lleyn* prayed, brother William Jones *of Nevin* preached from *Matt.* xiii, 25, and brother John Davis *of Treffynon* from *Matt.* iii, 2.

Wednesday Morn. VI. Brother W. Jones prayed, and brother John Thomas of *Llanrwst* preached from 1 *Pet.* iii, 19, 20.

X. Brother Evan Evans *of Rhos* prayed, and brethren Abel Vaughan and Joseph Harries preached from *Acts* v, 31, and *Jer.* xiii, 19, respectively.

Afternoon, II. Brother John Perry prayed, brother Thomas Davies of *Cefn-bychan* preached from *Rom.* xiii, 32, and brother Thomas Jones *of Rhywllym* from *Heb.* xii, 28,

VI. Brother William Roberts prayed, brother John Davies preached from *Phil.* ii, 7, and brother Joseph Harries concluded the association in prayer.

We understand the number who attended this association (which is the least in Wales) was about 2000; we have no particulars respecting the state of the churches, except that the clear increase in the preceding year is 55.

The next Association to be held at *Glynn-ceiriog*, Denbighshire, the last Tuesday and Wednesday of June, 1810.

The number of baptisms in the associated churches in Wales, in the year ending June, 1809, has been about 600. We believe there are about 20 baptist churches in Wales not included in the foregoing associations.

ORDINATIONS, &c.

May 2, 1809. Mr GRIFFITH DAVIES was set apart to the pastoral office, and D. Davies and J. Jones to the office of Deacons in the Baptist Church at *Staylittle*, Montgomeryshire. Mr. T. Thomas of *Nantgwyn* read a portion of scripture and prayed, D. Evans of *Dolen* delineated the nature of a gospel church, asked the usual questions, and prayed the ordination prayer accompanied with laying on of hands. Samuel Breeze of *Aberystwyth* gave the charge from *Acts* xx, 28; J. James of *Aberystwyth* preached to the Church from 1 *Thes.* v, 12, 13; and D. Saunders to the Congregation from John xxi, 22; and concluded.

May 23, 1809, MR. JONATHAN CARVER was ordained to the pastoral office over the particular baptist church at *Necton*, near Swaffham, Norfolk. Mr. Joseph Kinghorn pastor of the first baptist church in *Norwich*, introduced the service of the day with prayer and reading; delivered an introductory discourse on the nature of an ordination service, asked the usual questions and received Mr. C's confession of faith; Mr. Samuel Green, of *East Dercham*, Norfolk, prayed the ordination prayer, and delivered the charge from 1 *Tim.* iii, 1; Mr. Kinghorn preached to the people from *Phil.* ii, 29. Mr. Stokes, the supply at *Swaffham*, preached in the evening. The covenant mercy and faithfulness of God appeared in the services of the day, and it is hoped God will increase his cause in that place.

July 26, 1809, The Rev. Hugh Russel, late a student under the Rev. Dr. Ryland at Bristol, was ordained pastor of the baptist church, at *Broughton*, Hants. Mr. Cooper began the service by reading and prayer; Mr. Miall introduced the business of the day, asked the usual questions, and received Mr. Russel's confession of faith; Mr. Owers offered the ordination prayer; Mr. Saffery delivered the charge from *Titus* ii, 15. *Let no man despise thee.* Mr. Giles preached to the church from *Deut.* i, 38. *Encourage him*; Mr. Clare closed in prayer. In the evening, Mr. Saffery again preached from *Rom.* xv, 29. *And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.* More than eleven years since the Rev. W. Steadman, now president of the Northern Academy, left this place; and from that period the church at B. had been destitute of a pastor. Mr. Russel's prospects are on the whole encouraging, and it is hoped, that in zeal for God, and love to souls, he will tread in the steps of his valuable predecessor.

*Ordination Hymn.**

While heaven withdraws the nation's light,
And through the darkness low'rs;
Arise ye watchmen of the night,
And guard the heavy hours.

Stand——and your holy vigils keep,
And trim the sacred fires;
Nor at the posts of zion sleep,
Where God himself inquires.

Watch—where the shadow of his hand,
Projects the deepest gloom;
And rouse the slumberers of your land,
With Idumea's doom.

Go—sound the solemn charge, *return*,
Throughout Britannia's shore;
And while we at her altars mourn,
May God the light restore. *S.*

Lewes, July 4th, 1809.

To the Editors of the Baptist Magazine,

Gentlemen,

Will you have the goodness to insert the following account in your Magazine.

I am your obedient servant

Moses Fisher.

June 28, 1809. The annual Meeting of the Sussex Mission society was held at the Countess of Huntingdon's Chapel, Brighton. Mr. Martell *of Heathfield* preached, Mr. Styles stated the plan and object of the Society, and the devotional parts of the service were conducted by Messrs.

* Isaiah xxi, 11, 12.

Franklin, Fisher, and Kerby. After the Morning service the members of the Society met for business, when it was resolved that Arundel should be the station where the Itinerant shall preach for the present, and Bagnor, and the Villages adjacent, as opportunity shall offer. Mr. Taylor from Mr. Collison's Academy, who has for the present engaged in the work of an Itinerant connected with this Society, preached in the Evening at Mr. Gough's meeting-house, and Messrs. Thomas (of Enfield,) Sarjant and Jones engaged in prayer. The plan of this Society is precisely the same as that adopted by the Surrey Mission. It unites for one common object, baptists, calvinistic methodists, and independents.

A few churches of the baptist persuasion, some of which are english, have established an english half-yearly meeting in the lower parts of Monmouthshire and Glamorganshire. The design of this little association is to promote christian fellowship, and principally to furnish an opportunity for devising ways and means to send the gospel amongst the English, who reside in different parts of those counties, and are perishing for lack of knowledge. The first meeting was held at Pennel in the county of Monmouth, on Wednesday the 12th of July. Brother Edmunds of *Trosnant* introduced the service with reading the scriptures and prayer: then the brethren Lewis of *Cardiff* and Thomas of *Abergavenny* preached; and brother Davies of Zion chapel concluded with prayer. Praises to God were repeatedly sung. The congregation being dismissed, much interesting conversation ensued relative to the object of the meeting, and the steps that are likely to render it most subservient to the Redeemer's cause and glory. Brother Evans of *Caerleon* having implored the divine blessing on the whole, the ministers and friends separated, many went their way rejoicing, it being, we trust, a season of refreshing from the presence of the Lord. The next meeting is to be held at Trosnant on the last Wednesday in February, 1810, when the brethren Edmunds of *Caerphilly* and Evans of *Caerleon* are expected to preach.

Wednesday, July 26, was held the Wellington annual Mission Meeting. Mr. Rowles preached on the occasion from *Jude* 3. *The common Salvation*, after which a collection was made in aid of the Baptist Mission. Mr. James preached in the evening from *Heb.* viii, 25. *Wherefore he is able also to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them.* Mr. Toms preached the preceding evening from *Ps.* cxix, 19. *This God is our God for ever, he will be our guide even unto death.* Messrs. Viney, T. Smith, Bishop, Humphrey, Dawson, Heudebourck, and Williams, were engaged in the devotional parts of the services.

Toleration.

Jamaica. We were some time since informed that his Majesty had disallowed the persecuting act of the Jamaica Legislature; but as this was the second measure of the kind adopted in that island, after the first had met with a similar fate on being sent home for confirmation; we had little hope of a final stop being put to

the intolerant spirit of the planters. We have, however, the unexpected pleasure of laying before our readers an *Order of Council* which we hope will prove conclusive in this affair; and that the friends of religion in Jamaica will henceforth enjoy the same religious privileges as his Majesty's other subjects.

"Additional Instruction to the Governors of his Majesty's Islands in the West Indies.

"It is our will and pleasure, and we do hereby require and command, that you do not on any pretence whatever give your assent to any law or laws to be passed concerning religion, until you shall have first transmitted unto us, through one of our principal secretaries of state, the draught of such bill or bills, and shall have received our royal pleasure thereupon; unless you take care, in the passing such bill or bills, that a clause or clauses be inserted therein, suspending and deferring the execution thereof, until our will and pleasure shall be known thereupon."

The deputies of the Dissenting Congregations in and near London presented an Address of Thanks to the Lords of the Council for their liberal conduct on this occasion.

Bavaria. A royal edict has been published on the continent relative to the religion and religious corporations of Bavaria. It declares that an *absolute liberty of conscience* is guaranteed to all the inhabitants of Bavaria. Every person may chuse and exercise whatever religion he pleases; as soon as he shall have attained the age of 20 years, without any prejudice to his civil rights. This regulation applies to both sexes. The making of proselytes, either by force or art, is prohibited.

Rome! "The Journal of the Capitol" dated July 10, 1809, contains a variety of Decrees of the new Government. One of them *abolishes* the Tribunal of the Inquisition and all the establishments attached to it. By another Decree, a great number of especial tribunals are also abolished, as well as every temporal jurisdiction hitherto possessed by the Clergy, secular and regular. All clerical privileges are annulled. The right of asylum exists no longer; in consequence, the authors or accomplices of crimes will no more be sheltered from the vengeance of the Law.

MISSIONS, &c.

We are often gratified in hearing of the success of the United Brethren, in their missionary undertakings. In a letter from Basseterre, St. Kitts, dated Feb. 7, 1806; one of them writes,

"On the 5th of this month, we had a truly blessed and signalized prayer-day: three men and three women were baptized. Looking over our church-books, I find, that since the year 1779, the number of negroes baptized by the Brethren's missionaries in St. Kitts, amounts to 3683.

"I had lately a very pleasing conversation with a principal magistrate, and proprietor of estates in the island, who honoured us with a call, on purpose to see our settlement. He entered very freely into the subject of the conversion of the negroes. There are 47 negroes on his estate baptized by us. In speaking of the Bishop of London's excellent admonitory letter to the planters, &c. in the West India Islands, he declared his willingness to do what was

possible to promote the spiritual welfare of his negroes, but stated the difficulties attending the instruction of the children under their present circumstances."

Rangoon.

The following article from a Calcutta News-paper will place in a strong light the degraded and miserable state of human beings, inhabitants of that country.

"An English gentleman recently arrived from Rangoon relates as follows.

"'The viceroy of Rangoon (whose son's head had been cut off at Ava for chewing opium) had upon his arrival at the latter place, just before he landed, drawn his sword on board a boat, and thrown the scabbard into the river. His attendants remarking this extraordinary act, asked him the cause of it. His reply was, 'my sword shall never be sheathed till it has revenged the death of my son!'

"'A man for chewing opium was put to death by crucifixion, in which red hot nails were used: in this position his belly was ript up, and in that horrid situation he was left to expire! His entrails lying at his feet were immediately devoured by crows and vultures, several hours before the unhappy man ceased to breathe, and of which he seemed to be sensible.

"'Another unhappy wretch, for getting drunk, had hot lead poured down his throat in small quantities of about half a glass-full: the two first caused a strong smoke to issue from his mouth, of which he was apparently sensible; but the third dose put an instant period to his existence. Another culprit, for a similar crime, was sentenced to be roasted alive, which execution was to take place a few days subsequent to our narrator's departure from Rangoon. Two others, one who had ran away from the Burman army, and one whose father had done the same (but he had not been taken) had their legs cut off above their knees, were also nailed up by their hands with red hot nails, and the hair of their heads tied fast up to a pole: thus situated, they were left to bleed to death. These miserable wretches remained alive for some hours, during which their piercing cries were distressing, beyond expression. Not an inhabitant in the place had any rest the whole night in consequence. The wives and children of the last unhappy sufferers were to be blown up in three days afterwards.'

The dark places of the earth are well described as being *habitations of cruelty.*

A new meeting in the particular baptist connection was opened May 31, 1809, at Broughton Gifford, Wilts. Mr. William Clift preached in the morning from *Ps.* xlv, 17. Mr. Joseph Clift in the afternoon from *Ps.* cxxxii, 17, and Mr. Harries from *Ps.* lxxxix, 15.

The Bistol Education Society met at Broad-mead August 2, 1809. The Rev. Thomas Dunscombe, of Broughton, prayed; the Rev. Thomas Flint, of Uley preached from *Is.* lx, 22. *A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time,* and Mr. Murch of Frome, concluded in prayer.

The Managers then adjourned to the Vestry, and the President made a report of the state of the Society the preceding year. Some particulars of which will be given in a future number.

And a man shall be as a hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place: as the shadow of a great rock in a weary land.

O'er the wide waste of Afric's sandy plains,
Where horror broods and desolation reigns,
Conceive a traveller journeying on his way,
Beneath the fervors of the burning day,
No friendly tree projects a spreading shade,
No veiling cloud affords a partial aid:
But the fierce sun-beams, arm'd with potent heat,
Down on his aching head, unbroken, beat.
And now the whirlwinds of the desert rise,
And toss the sands in mountains to the skies.
Despair assails, death stares him in the face:
How shall he flee? where find a hiding-place?
Say then what tongue can tell, in equal strain,
The sudden joy that darts thro' every vein,
When, struggling in the grasp of death, he spies
A rocky mountain full before him rise:
And hears, descending from its ample side,
A copious current pour its rolling tide.
Reviving transports rush upon his mind,
His tottering limbs returning vigour find,
He presses onward to the friendly shade,
Quaffs the clear stream, beside its margin laid,
And bids the fertilizing waters hail
That turn the desert to a fruitful vale.
Betray'd by sin from wisdom's pleasant way,
And left to misery a defenceless prey,
To man's offending, guilty, ruin'd race,
The mighty Saviour thus reveals his grace.
Ye who have sought and found, in happy hour,
This living rock, and proved his saving power,
Tho' once bewildered in the paths of woe,
Where snares beset the ground, and sorrows grow,
Who now in peaceful habitations dwell,
The change declare, your great deliverance tell.
"When God pour'd forth his spirit from on high,
And heavenly day-spring dawn'd upon the eye,
The spell was broken, the vain shew was o'er,
Flattering and false, in which we walked before.
Now dread realities, till then unseen,
Flash on the view, and fill the altered scene;
And all the terrors of the Lord display,
Against the shrinking soul, their fierce array:
When reft of hope, and on the point to die,
Behold a refuge from the storm is nigh.
To this strong tower, this covert, we retire,
Nor longer dread our God's consuming fire,
Imbibe from living streams, that gently flow,
Immortal health, oblivion of woe,
And, in our Saviour's love for ever blest,
Here find a peaceful home, here fix our lasting rest."

TREBOR.

On the sudden death of a covetous Man.

Give me more wealth! the grasping Pluvio cries,
More wealth is given—yet Pluvio thankless sighs,
"Ah what avails my present bounteous store,
"Since in extreme old age I may be poor!"

Heaven heard the Ingrate's discontented moan,
And granted strait what seem'd his wish alone,
To die while rich—that instant came his fate,
And fix'd his Soul in its eternal state.

Hence learn ye sordid minds, to mammon sold,
The *one thing needful* cann't be senseless gold.
Raise your low thoughts—expect the general doom;
And lay up treasure in the World to come.

List of Lectures, &c. in and near London for September.

8. *Lord's day M.* Artillery St. Mr. Priestly. Camomile St. Mr. Hutchings.
Ev. Prescot St. Mr Brooksbank. Union St. . . Shakespear's Walk, . .
4. *Mond. Ev.* Missionary Prayer Meeting at Mr. Harpur's St. George's Chapel.
5. *Tu. M.* Broad St. Mr. Ford, *Christian Unity.*
Ev. Crown Ct. Mr. Stephens; *The carnal and spiritual walk contrasted.*
6. *Wed Ev.* Prayer Meeting for the Nation at Mr. Buck's
7. *Thurs. M.* Monthly exercise (Indep.) at Mr. J. Clayton's; Mr. Ford, *Young Christians invited to the Lord's Table.*
Ev. Fetter Lane, Dr. Winter, *The divine faithfulness displayed in the revolution of the seasons.*

10. *Lord's day M.* Artillery St. Mr. Holmes. Camomile St. Mr. Waugh.
Ev. Prescot St. Mr. Greig. Broad St. Dr. Collyer. Union St. Mr. Humphreys. Shakespear's Walk, Dr. Smith.
12. *Tu. M.* Broad St. Mr. Humphreys, *Christ, considered as a preacher.*
Ev. Crown Ct. Dr. Winter, *Prayer the effect and evidence of conversion.*
14. *Thurs. Ev.* Fetter Lane, Mr. Goode, *The duty of Christians keeping themselves in the love of God.*
15. *Frid Ev.* Sermon to Young persons at Walworth, Mr. Cloutt, *Elisha's interview with Hazael.*

17. *Lord's day M.* Artillery St. Mr. Shenston. Camomile St.
Ev. Prescot St. Mr Austin. Broad St. Mr. Hutchings. Union St. Dr. Collyer. Shakespear's Walk, Mr. Rae.
19. *Tu. M.* Broad St. Mr. Burder. *Noah, the heir of righteousness by faith.*
Ev Crown Ct. Mr. Burder, *The privileges of Christians superior to those of old testament Saints*
21. *Thurs. M.* Monthly Meeting (Bapt.) at Dr. Jenkins'. Mr. Hutchings, *The Letter to the Church in Thyatira.*
Ev. Fetter Lane, Mr Waugh, *The decease accomplished at Jerusalem.*

24. *Lord's day M.* Artillery St. Mr. Simpson. Camomile St. Mr. Buck.
Ev. Prescot St. Mr. Ivimey. Broad St. Mr. Newman. Union St. Dr. Winter. Shakespear's Walk, Mr. J. Humphreys.
26. *Tu. M.* Broad St. Mr. Humphreys, *The instability of human friendships.*
Ev. Crown Ct. Mr. Harper, *The cure of error.*
28. *Thurs. Ev.* Fetter Lane, Dr. Rippon, *The carnal mind.*

The half-yearly Wellington District-Meeting, for the support of Village Preaching will be held at Watchet on Wednesday the 27th of this month; where the ministers and brethren belonging to it are particularly requested to attend.

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